Runic Script, Runic Word

Rune Gymnastics

Marby Rune Library

Table of Contents

Volume 1=2.....7
Volume 3=4.....86
Volume 5=6.....183
Volume 7=8.....315
The Path to the Mothers.....451
Secrets of Ancient Towers.....493

Rune Library
Volume 1=2

Introduction

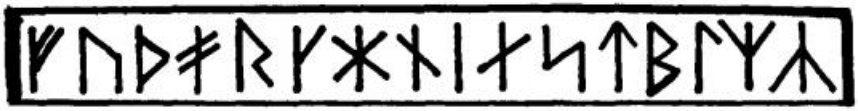
Whoever looks at the world with open eyes, whoever grounds their worldview in the Bible, whoever swears by Darwin, or at least assumes some kind of evolution of the world and living beings, must admit that among all human races, between the Germanic person and the animal, there exists—purely outwardly—the greatest distance.

The Bible-believer should conclude from this that the Germanic person is, therefore, still the closest to God's image. But the adherent of any evolutionary theory must likewise come to the conclusion that, in the Germanic person, the highest level of development has been reached.

However, with this conclusion and determination, the non-Germanic person can never feel left behind, nor should the Germanic person fall into swelling pride, for the non-German can, from the material level, no more help that he is not a German than the German can credit himself as a special merit that the Germanic blood flows in him. The correct perspective is that every race has its own tasks and duties to fulfill, and only then may it also lay claim to rights. Furthermore, crossbreeding between races can only ever harm the Germanic race, while it can never benefit the other races, because the conflicting genetic heritage must bring about organic and spiritual disharmony and create mental inferiority, even if intelligence is sharpened in selfish directions and for earthly concerns, and inner insecurity and unrest drive one to hasty, cunning activity. People of mixed race suffer throughout their lives from the disharmonious functioning of the solar plexus. This disharmony restricts universal perception, binds the soul to the earth, and compels the development of an intelligence that is set only on plunder and enjoyment and desecrates the holiest treasures.

What is inherent in all pure-blooded people and most of all in the pure-blooded Germanic is, as a matter of course, the “Gemüt” (soul/spirit/temperament). Gemüt is the firm, unchanging feeling of being secure in eternal, protective, guiding, innate divine and cosmic powers: Gemüt is something that is born in the pure-blooded person from a series of similarly-natured mothers—the “Mut” (courage/spirit) from the mothers, the courage for life, the capacity for feeling, the soul’s participation in all of life’s events, the inner sense for the right way to help others and oneself, the love for fellow humans, the will to further shape life, also in the child and the child’s children.

That it is precisely the Germanic person who possesses these soul-values and the gifts and abilities arising from them—which, among other things,



also include a being “beyond time and space” and the gift of foresight—is something that mixed-race circles know very well. For this reason, they strive with all means and ways to win the Germanic mediums and sensitives and make them serve their purposes. Never has a true seeress or seer arisen from Jewish, mulatto, or otherwise mixed blood. Prophetic ability is only possible on the basis of a clear-memory genetic heritage in the blood, and if the organic formation of the body as motherly inheritance established and enabled this ability accordingly. Where blood of different races mixed, several mother-lines and several chains of memory cross and overlap, as do the tendencies forming and refining organs.

But what today is often called “Gemüt” is a groundless drifting, cowardly and lacking character. Thus, the terms “Gemütlichkeit” (coziness), “Gemütsmensch” (person of feeling), etc., today have nothing to do with the real Gemüt. One comes closest to the meaning of the word Gemüt through language if one considers the following words: “Mutter” (mother), “Mutterwitz” (= mother-wit, native intelligence), “Mutung” (perception/intuitive impression), “Mut” (courage/spirit), and the phonetically related words “Blut” (blood), “Oud” (i.e., God), and “gut” (good).

It is on well-founded grounds that the views of all lay and academic circles researching by occult and scientific means converge: that at the poles of the Earth—first and foremost at the North Pole—life forms were developed. As the seat of the oldest race, the North Polar region—which, as has long been established, once exhibited a flourishing vegetation—is thus to be regarded. The race that is to be addressed as the first human race, and that was already able, at an early stage, to create a high culture, is the race that still lives today near the polar regions: the Germanic race. Even its skin and hair coloration, which stands furthest from the animal world, indicates that here lies the greatest distance from the animal kingdom, both in terms of developmental time and breeding time.

It is therefore self-evident that the oldest race of the Earth could also develop at the highest level: the vision of God, the recognition of God, the worldview coming closest to the truth, the awareness of God, the likeness to God, and in connection with this, the love of all beings, the sense of duty, and the joy in work and creativity—and that these qualities could, in the mothers of the race, be transmitted more and more to the descendants as inner, soulful values, as “Gemüt”.

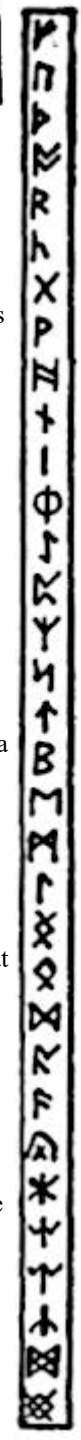
From the above-mentioned process of the most highly developed race, all reasons also point to the fact that, in the oldest race of the Earth, the highest spirituality, the highest intuitive power, the highest capacity for inspiration, the highest skill in the arts, the greatest genius must be present. But one should not confuse spirituality with everyday intelligence or with animal cunning and

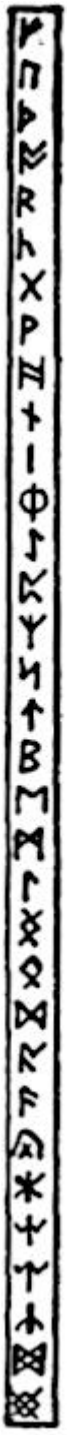
craftiness. Spirituality is not just ability, but also a core quality of being and responsibility toward spiritual values. This spirituality can be refined and elevated to such an extent that the values of the earth, even the body itself, are consciously sacrificed to a spiritual goal out of free will, after careful reflection and with a conscious inner drive. This spiritual attitude, which places the main value on the spiritual world, can never be attained by the mixed-race person. He is not even capable of understanding this attitude and regards it as "ideology," as weakness, as madness. Meanwhile, his animal, predatory intellect tells him that it is self-evident that the high-race person ought to sacrifice himself for him, the mixed-race person (see the Christian conception), and that the high-race person ought actually to be glad to hand over the earth to the mixed-race person. In this way, the mixed-race person “understands” the attitude of the highly spiritual race-person. Moreover, he constructs demands and claims upon the pure-race humanity, forms from them a “religion,” and has forced and still forces this “religion” as a “redeeming” religion upon the Germans and all other races, but himself does nothing to develop into a racial person; instead, he always and everywhere seeks his goal in financial power and in dominance over the Germans, in order to secure for himself a comfortable earthly existence.

Thus, the Germanic idea of the ultimate sacrifice of the physical form and earthly life for the sake of spiritual life became, in bastardized form, the idea behind the official “religions” created by mixed-race people—religions which serve to shackle the Germans by means of these mixed-race people, who for more than 12,000 years, in a finely developed organization, have not only hindered the development of the Germans but have also consciously enslaved and de-racialized them.

The greatest spirituality and genius developed among the Germans (that is, a likeness to spiritual “genii” and their instrument) is rooted in the hereditary lineage of the fathers—stretching back hundreds of thousands of years in an unbroken line of racially pure procreation. Upon the bodies of the father-line of the Germanic race (and especially in the development of the brain, the thymus gland, the adrenal glands, the sex glands, and the heart), the challenges of thought and the cosmic waves have worked and shaped for hundreds of thousands of years—waves that pulse most powerfully precisely in the North Polar regions, under the influence of the radiation of the so-called magnetic pole and the space-waves breaking in here.

All thoughts, however, are based on spatial images and values. Thinking is a process of probing, grasping, comparing, assembling, and joining together differently arranged, shaped, and tensioned fields of force. This mental activity, which necessarily had to experience within itself the harmony of the cosmos and the cosmic intelligences, impressed itself in matter, in form, and in





the refinement of organs in the body of the progenitor, and was transmitted to the child thus begotten.

In this way, the lineage of mothers as representatives of the one Mother Earth built up the Germanic race, and the lineage of fathers of the Germanic race, as representatives of the heavenly realms and forces, worked for hundreds of thousands of years—differently than in other races—upon the bodies of our racial children, upon their souls, and upon their spirits. It is necessary for us—now that we know this—to carry forward this value, the only true redemption, through pure racial procreation, and to attune and work upon ourselves spiritually and mentally in such a way that the racial line of development continues itself within and through us.

I have said that, on the maternal side, experiential memory-images are transmitted to us as a hereditary asset, as soul-good, and on the paternal side, the images that arise spatially through mental activity are transmitted as a spiritual asset. Both types of images—those of the material world and of the world of tensioned spaces, the experienced and the conceived images—manifest within us as divine guidance, unless they are overlaid by ideas (ecclesiastical and strictly scientific conditioning) which suppress this inheritance of soul and spiritual values. If these inherited values are suppressed, then we necessarily fall at a disadvantage compared to people of other races and mixed races. We become playthings of the mixed-race world-domination plans. We become enslaved and degenerate, even if we blindly boast of being Germanic men and women.

Therefore, to become whole humans and truly redeemed, we must first critically regard all conditioning by religious and scientific “authorities” as something for unruly children and people—meaning, for children and people without character, without race. But we have an “archego,” a race-self! Thus, we educate ourselves! Only self-acquired education serves ourselves!

Other aspects of our inheritance we must once again become conscious of. Then the path is open for our development. But we must will to regain these memories and abilities.

Today, we still have this path of awakening our inheritance before us in our Germanic runes. These runes must be interpreted and brought back to life. We must, by means of the runes, immerse ourselves in the worldview of our ancestors and make their ways of thinking our own again, so that we may awaken the inheritance within us. In the runes are, in fact, contained all the keys to the knowledge of our ancestors—all knowledge of this world and of all other worlds. We can only grow if we are awakened, awakened to ourselves. The

runes are the only key on the path of our development. They lie within us, in our hereditary substance. Awakened, unlocked, this inheritance brings about in us the development of a dynamic worldview and, in us and around us, the development of our own force-field and the radiation and long-distance effect of this force-field according to our own will, as well as a close connection with God.

The path of this development is marked by acquiring the rune teachings, developing the ability to form magical spatial values oneself, developing the ability—through rune exercises—to draw in, form, and send out power, and developing the ability—through rune exercises—to gain revelation.

In the field of runes, I can only show the way. How far each individual student, each female student, progresses in this area depends on the will and on the pure, conscious effort of the student. Whoever misuses the developed power must expect setbacks and should seek the blame—but also the extra effort—in themselves. But with the hints I have given, every student will be able to overcome every obstacle.

As long as good will remains steady, the power grows daily and faster than one could have guessed beforehand. Even the weakest will be made to speak through the runes!

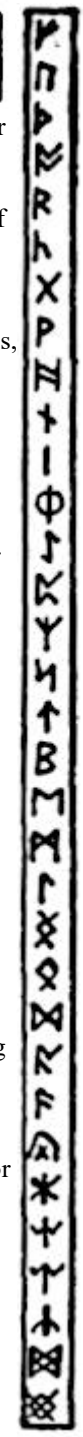
The need and the times demand conscious people **of will, of power, and of action!**

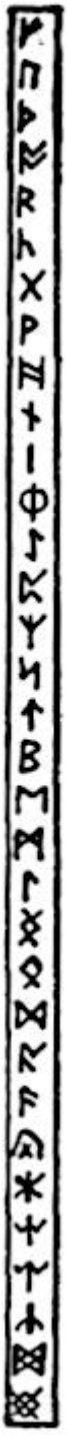
So be it! We will!

Will! — Power! — Deed!

We want to connect ourselves with the highest powers of will of heaven and earth! We want this will to engender power within us! We will bring forth conscious action from ourselves, as instruments of developing spiritual direction, as creators of a brighter world!

The Author





Foreword

In the year 1924, I began—within the periodical I edit, now appearing in its 8th year, "Der eigene Weg" ("The Own Path")—under the subtitle "Runes Whisper Right Counsel," to discuss and explain the most important, mysterious, and, in all circles of initiates, the most feared script of the Germanic runes and to explain their signs.

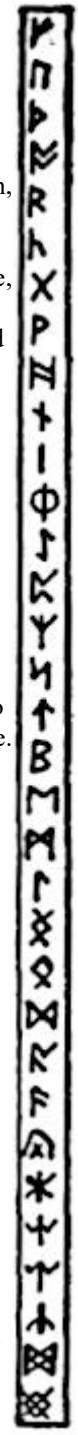
The years of study I needed as preparation were many, as were the fields I had to cover. I did not know where it would lead when, alongside my main efforts, I eagerly studied botany, medicine, and psychology, occupying myself intellectually after grueling, exhausting days of work, late into the nights until three or four in the morning. I did not know where it would lead when I combined nutrients, tested poisons on my own body, rolled pills, brewed tinctures, and in healing practice used personal magnetism, herbal applications, nutrient therapies, biochemistry, homeopathy, and Paracelsus remedies to heal diseases, drive away migraines, cure "incurable" women's ailments, make the lame walk, and the blind see—so that, before long, I had no peace day or night from the sick and from the harassment of the state-privileged doctors.

If my childhood had already been hard—though full of opportunities to gain self-won insights along my own paths—then my third and fourth decades of life were even more so.

In my profession, the printing industry, I did a bit more than my duty, so that, step by step, I slowly but surely advanced. Alongside that, my studies, as well as eager political involvement—delegates' meetings of the professional organizations, working through the press, and, above all, even 20 years ago, the völkisch literature from the publishing house of the old fighter Karl Rohm in Lorch—and reports, municipal political essays, and art critiques.

I do not know where I was supposed to find the time for my many-sided studies; and what use was it that, in positions of responsibility, I received the highest salaries in town? It all went towards my intellectual self-education, and to this day, I am as poor as a church mouse.

But, as it is: a person needs something to eat, something to drink, a roof over their head, and a bed. To provide for these is everyone's own duty. Whoever gets stuck in these cares, or is absorbed by them, is certainly firmly established. But to be human means to have a task that reaches beyond these daily things. If one fulfills this task, then the daily needs will also be provided for.

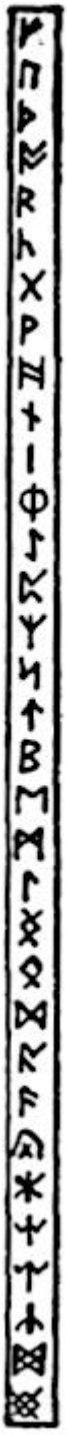


From my fields of study—or perhaps from within myself—something new gradually crystallized over time, something never before seen, never before experienced: the realization of the value of life in direction, angle, predisposition, and human type. Experience proved to me that unknown forces were at work here. Typical people, typical families, typical predispositions, typical diseases were created based on unknown laws. When a man came to me, for the first time, for his sick wife, I would tell him, as he entered my consulting room, that he was there for his wife, what ailment she suffered from, what she looked like, and when she would be healthy again. If I visited unknown, new patients, the pains and suffering would strike me immediately, and the cause of the disease and the path to healing would be clear and open. Miracle upon miracle! I was only an instrument. But miracles also require spiritual guides and secret laws. Yet all serves in service—the service to humanity. The teacher learns by teaching, and the helper advances spiritually when he truly helps. Essence, law, and pure intent all interlock.

From my "self" came the knowledge about the runes. They were present—not as script—but effective as directions, spatial values, currents of force. Magnetic healing of diseases, chemical affinities, the gathering and shaping of matter into the typical bodily form of humans—all pointed to laws, to forces, that must have been somehow recognized and established long before me. Humanity could not have blindly passed them by. Yet no one wrote about them, no one spoke about them. Were these laws so dangerous, so subversive to the present order, which established itself everywhere in a well-organized and flashy way? Why the taboo, the persecution, the suppression, the condemnation as "heathen"—why such an expenditure of so many united and yet anxious, guilty-conscience-driven, fanatical energies, unless the opposing force, the eternal primal force, the spiritual source of life from which all life itself springs, is not much stronger—so strong that it is unconquerable and endures through time and humanity?

So the runes grew within my perception. And even if, during the day, the intellect and brain-thinking labored in vain for form—at night, while my body slept, I worked at setting formula against formula, achieving equations, and would awaken in inner relaxation to words spoken in dreams, words that sounded so strangely "Greek." Alongside this, words would leap to my mind in the midst of daily work. Of course: the Greek word "Grinnyen" was the German word "Gr- innerung" ("memory"/"remembrance"). Greek had arisen out of the German language.

On my way home from work, I saw a child sitting on the windowsill of a ground-floor apartment. The mother held the child firmly from behind, under



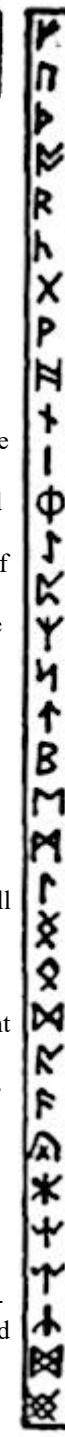
each arm with both hands. The child was teething, drool flowing from its little mouth onto its apron. The child's mouth was wide open, like the mouth of the house, the window. From time to time, the child stuffed its whole hand into its mouth—pain from the teeth pushing through the gums. But in between, the child spoke eagerly and with inner intensity, always the same: "e-i-j, e-i-j, e-i-j, e-t-j, e-i-j." "The child is working with the singing of this word," it struck me, "its teeth through the gum." So, going further, I also practiced: e-t-j, e-i-j—and behold, a surge arose in my chest (the folk saying goes: "the child gets its teeth through the chest when it has coughing fits"), and the rising vibration was transplanted into the teeth, into the gums. The teeth, the gums, were shaken, massaged by their vibrations. In the child there was something self-knowing, a knowledge of laws, which, consciously applied through will, shaped the body. And I remembered the children's games we once sang in a circle, and the ever-repeated refrain: "von hooge - dooge - deffe, von hooge - dooge -- desfe."

Thus, life along the way was the teacher—the human being, the child, the bird, the dog, the horse—always living with inner awareness and knowledge and application of laws that are still, and will forever be, determinative and effective for all life, and which must once have been not only priestly knowledge but folk knowledge, for now the source that flowed to me from the language, views, customs, habits, and traditions of the people became inexhaustible.

Simple walks in the early morning then gave birth to the speaking and striving, the stammering, the singing, the jubilating of the rune forms, the rune words. There were forces present that seized the body and brought it into their stream of motion. Without my will, my hips began to jump and dance, and in rhythm, the solar plexus pulsed. The spine became a writhing serpent, the larynx, the "Adam's apple," trembled, and words formed themselves involuntarily and lured birds and squirrels near. On the way home, I saw before me, with me, something walking along in a golden shimmer, two spans in front of my body. The Golden Fleece?

Years later, when I thought it necessary to do my part to bring an end to the deliberate misleading of seekers of God, I began, in veiled form, to publish the living rune lore: the runes—indeed a script, but also much more: directional signs, spatial signs, force signs, signs of tension, symbols of the human being who, in rune practice, becomes a rune himself!

But the seed still had to be scattered further. In my public lectures, the pencils of the shorthand-writing listeners would fly. True seekers and—spongers who sought only the material literary exploitation of these new ideas. Perhaps new, trendy, enticing formulas could be forged from them under some exotic



name—new chains for the Germanic people, for seekers everywhere. Let them try. In the honey, they collected poison—poison to the false. Even "Aryan" writers and "leaders" stole. That hurt. What a speaker says is not legally protected from copying and print. If only they had asked, I would have gladly given. So the "Rune-Paternoster" ("Rune Our Father") wandered out under a false flag, but in fragments, for I knew the thieves and gave only fragments and the key. Whoever was in the rune spirit, everything would reveal itself "by itself."

I could only scatter the seed. That is natural. Each must bring it to fruition themselves. Lack of money and the struggle with life made it impossible for me, alongside my work and my cosmo-biological studies, to write books about rune lore, and the field expanded ever further. But I already accomplished much in that I awakened the right rune concept in public—in thousands of longing hearts and in thousands of brains seeking clarity. The shared thoughts of thousands of our brothers and sisters compelled hundreds of writers to write. They too are tools and collaborators, each in their own way, gripped by the rune idea.

Thus, the balls now flew—and still fly—back and forth in the field of the rune idea. Few know who shaped this field so that it became three-dimensional, a field of divine forces—good and bad players, honest and dishonest. Behind all stands the people striving for knowledge, wisdom, and independence, with the wish-power of longing, and—the newest findings of science: in the field of the physiology of glands, in the field of atomic research, in the field of radiation research, in the field of radio-technical development—all are forced and promoted by just this wish-power, step by step. What I had experienced and already wrote in my rune essays of 1924/25: that the human body is an antenna and a transmitter, pressed itself with force upon all thinkers by 1930. And finally, as German newspapers reported in 1931, a Munich student "discovered" that the human body is an antenna. If a student finally discovers this, then so be it. Behind all stands the compelling progress, the spirit that wills development. It throws people—the balls—into play.

Now we want to lay down the rules of the game! The time is ripe. I hope I succeed in continuing this rune-library, beginning with this little volume, for a long time.

With a general overview of the runes as script, this volume of the rune-library begins. In doing so, the fundamental questions—historical, race-soul, and worldview-related, as they connect to the runes—shall also be briefly touched on. In further volumes, the runes as spatial values, speech signs, transmission signs, astrological signs, chemical signs, etc., shall be explained and treated.

There is no area of life that is not illuminated by the runes. Step by step, the path of life will become ever richer and clearer for the reader. And good work will, in the future, consciously flourish.

I write for my sisters and brothers in the people. For that reason, I must write as one speaks in the people's house (Volk's cathedral), in order to present the vast field as understandably as possible.

Nevertheless, the content of the Rune Library is highly scientific and offers abundant signposts for knowledge. Therefore, some of it is not as easy to read as a novel. The Rune Library is meant to bring textbooks of rune studies, specifically of practical rune knowledge. Apprentice years are not master years, but master years are born of them! Whoever wants to learn and grow should not read what follows just once, but many times, and work through what is read on solitary walks. Then, insights, powers, and abilities will blossom—more valuable than an entire lifetime, all the money, and all the fleeting glitter of the world.

And I ask one more thing to be considered: I am only an instrument; I can only give what I have, I can only shape according to my abilities and powers, and, amidst my other exhausting daily work, I must put into writing here what can be said about the runes. But I hope that abler, more capable people will grow from among my readers, so that the rune cathedral (Dome of Runes) will continue to take shape. This must, should, and will be!

If anyone is easily offended by words, let them also consider the following: The Rune Library will contain the truth. It is not always possible to avoid the fact that truth and clarity may cause pain to wounded souls and sensitive eyes. Truth that hurts points to sore, weak spots. Whoever wants to coddle these should avoid the truth.

Truth has nothing to do with love. Truth takes a free stance; flattery distorts. Because truth is so often concealed, it may, when spoken openly in the Rune Library, seem surprising, unpleasant, or offensive at first glance here and there. This cannot be avoided—it is because untruth has had such a sickening effect for so long.

What is said in the Rune Library can be substantiated. References to literature will not be lacking. Whoever does not want to believe, can know. Racial hatred has no place in me; recognition of race is what the Rune Library will bring.

The recognition of the value of every race creates conscious human love. Racial hatred usually arises from envy and the struggle for advantage. Every race that does not recognize itself harms itself. Every race that seeks only privileges brings judgment upon itself. Racial knowledge has always been opposed by national and ecclesiastical authorities.

We are as we are—ourselves and of God. Between our self and God, we want no other people, no intermediaries, whatever they may call themselves or however they may adorn themselves. Between us and God grows the tree of blood and spirit, the race to which we belong. The branches of the tree, of which we are a small twig, grow into space and time; the roots of the tree rest in God. But in God's garden, there are several trees. All have air and light if wisdom and love guide them to grant one another light and air. If this love, this wisdom, is lacking, the branches grow into one another and take air and light from each other; storms sweep through, twigs break off and wither. Whoever is a twig, let them take heed.

We must be our own tools, blossom and fruit, so that we bear seeds for eternity!

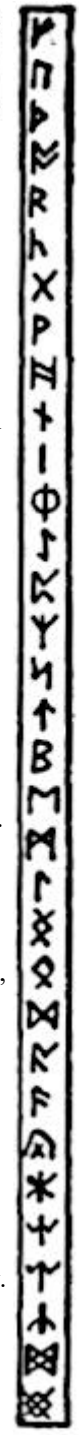
Racial heritage is important. Whoever recognizes this, recognizes themselves and even more so others, and can also consciously love themselves and others. We are all on our own paths, but everyone must walk their own path. Whoever walks the path of others loses themselves. Development of the self is primary.

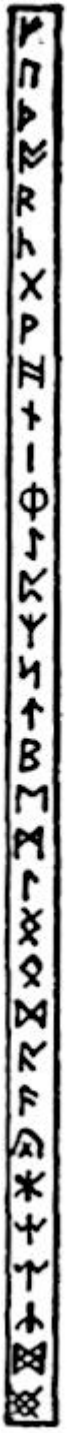
If we are not our own selves and of God, with what will we go through life, through death, and through the lives that follow?—If we are our own selves, we are also God’s own.

We must grow, grow from ourselves, grow from God’s nourishing soil, which he offers us in the All. In us grows the All of God and shapes us; in us, we shape our self, and self-consciousness grows toward the All in us. Thus God recognizes himself in the All and in us.

8-3t. Holte, in the land of the Danish sisters and brothers.

Friedrich Bernh. Marby.





Eternal Paths of Formation.

Holy Script.

Whenever and wherever we speak the words “Holy Script,” we should first be clear about what these words mean.

The concept of “script” is a very narrowly defined one. It concerns the image of writing. All peoples have holy myths that are collected in written pieces. But if one designates a writing as holy, then this applies with respect to the script forms. This image of writing, these script forms alone are holy, because this script image, these script forms, conceal something; for the meaning of the word “holy” is “whole” (originally spoken “hel”). What is “holy” conceals, it hides beneath the form an inner meaning. Thus, a “Holy Script” is an image of writing, a sequence of script signs, a sequence of script forms, which—each script sign individually and each sequence of signs as a whole—conceal something secret, enclose something, hold something within.

What is secretly concealed in this way must not only bring salvation—it must also contain the being, essence, will, power, and life of all gods, spirits, souls, beings, and worlds. And all this must be indicated in the script forms as well as in the sequence of script forms.

Thus, from every single script form there must not only radiate a spiritual-soul-bodily essence, but it must also be possible, through the script form, to connect with the corresponding spiritual being, with the corresponding soul complex, with the corresponding bodily world.

Furthermore, since the world surrounding us, in which we exist, is spatially three-dimensional, some signs of a script corresponding to reality must also be three-dimensional signs, spatial signs.

Because direction, movement, and power manifest in our surrounding world, some signs of the true holy script must also be formed in such a way that they indicate directions, movements, and forces.

Furthermore, since, without question, the mass of the world appears in several processes of materialization, these materialization processes must also somehow be indicated in the true holy script.

Thus, we know what we can and must expect and demand from a true holy script: In the very essence of the script, in the form and sequence of script

forms, all that which we have just listed as absolutely necessary must be contained, so that we can rightly speak of such a script as a true, whole, holy script.

In addition, a true holy script must not only bear witness to what exists and happens in the space of the worlds, but it must also be able, by virtue of the forces present in its script forms, to generate anew in the space of all worlds.

That is the meaning of the word "Holy Script."

A collection of stories, parables, legends, and fairy tales can never be a "holy script," and whoever still believes that is either moving within imposed patterns of thought or in self-created suggestions, and thus only demonstrates that they either do not possess or greatly underestimate the highest gift of the father of all things and beings: the ability to think for oneself.

The concept of "holy script" emphasizes the essence of these script signs. But whoever cannot or will not become clear about the essence of the concept "holy" (helig), has no right to judge what is holy, nor to decide which writing is a holy script.

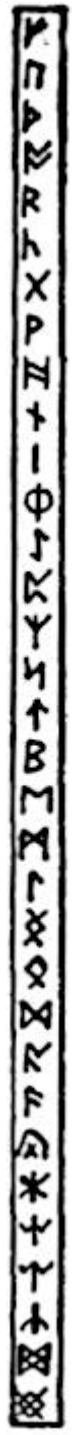
Holy Language

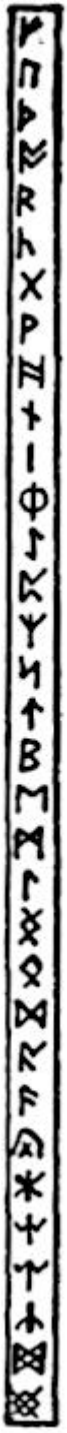
What applies to the true holy script also applies to the holy language. Just as there can only be one true holy script, so too can there only be one true holy language.

The holy script and the holy language belong together. Everything that, through the script signs of the holy script, is expressed in forms and creative powers—everything the same—must also, in a holy language, be established in effectiveness through the powers of **sound.**

In the holy language, we have the holy script before us as it manifests spatially in sound formations. We can therefore speak the holy script through the holy language. In the holy language, the essence and power of the holy script are brought into effect on another level.

If the holy script corresponds to all stages and relationships of existence in the spatial world of subtle and gross material conditions, then through the true holy language we are able to build further worlds of power into all realms, to select, combine, transform, and activate the forces of worlds, whether toward materialization or dematerialization.





Everything that is unspoken and present in and through the true holy script can be spoken forth through the true holy language.

Thus, the true holy script and the true holy language are a unity, though effective on different levels. From all these conclusions, we come to the realization that a holy language can only be found where the holy script also exists.

Holy Action

As a third element, to holy script and holy language belongs holy action.

Everything that can be grasped in the true holy script and further activated through the true holy word only becomes a holy act—an actual holy deed—through holy action.

Only when the holy script, holy language, and holy action all participate in the creation of an act, does the (deed-)thing set forth in matter and form become truly holy: self-generating, blessing-bringing, radiating healing.

The foundation, the essential nature of salvation (heil), is therefore:

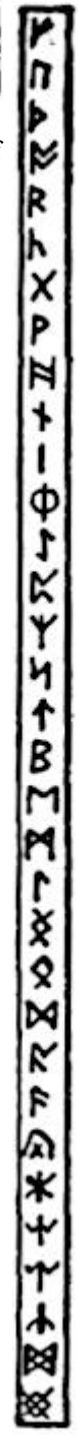
The Holy Script	→	Achievement
The Holy Language	→	The Holy
The Holy Action	→	Deed-Unity

Salvation (Heil) is also wholeness—world-encompassing, world-governing, resting in God.

What, then, is holy action?

The holy script consists of line-forms, script-forms, sign-forms. The holy language consists of sound-forms, which merge with the image-forms of the holy script into unity. But holy action consists of a shaping of the body, in which the imagery of the script signs, the currents of sound, and the vibrations of speech are put into action!

The holy script conveys healing thoughts. The holy language transforms thought into power. Holy action shapes the power and sends it out through the corresponding body posture in the rune exercise.



Through these corresponding body postures, while simultaneously thinking and speaking that which is present in the holy script, the person himself becomes—spiritually, emotionally, and physically—a rune, a key to all spirits, beings, spheres, forces, and forms of existence and the world. The act can only thrive if it is undertaken wholly, on a sound path, on a holy path.

To act in harmony with the path of creation means to create and bring forth, to radiate successful happiness. To act contrary to the path of creation, without guidance and without wanting to be a key oneself, means to create misery for oneself. Nothing will succeed, nothing will prosper. And if, by chance of natural and environmental forces, something does "succeed," none of it is self-earned, it creates as it wishes and can be lost again at any time.

Thinking alone is not enough; guiding, steering oneself and the forces—as God guides—is the only right way. This leads to success, through holy script, through holy language, through holy action, to salvation (heil).

$$3 \times 3 = 9.$$

The trinity of salvation—script, language, and action—must also be reflected in each individual aspect of salvation.

Thus, the true holy script must display three fundamental values. These three fundamental values must correspond to the fundamental values of the world.

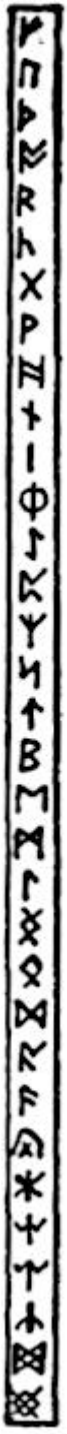
These three fundamental values are:

Direction	→	Spirit
Spatial value	→	Soul
Tension	→	Matter

Likewise, holy language must display three fundamental values. These three values are:

Breath form	→	Spirit-guiding and generating
Vowel	→	Encompassing soul-experience
Consonant	→	Coupling and transforming

Accordingly, holy action must also include and realize three fundamental values. These three values are:



Posture	→	Grasping spatial direction
Movement	→	Mixing spatial directions
Transformation/Emission	→	Active, governing

Among all nine values, the three under “1.” are related to each other and are connected to holy script. The three under “2.” are connected to holy language. The three under “3.” are connected to holy action.

Just as in the first stage, spirit finds expression, in the second stage the soul finds expression, and in the third stage, matter.

All nine values together form the number of the nine Mothers—those Mothers who give birth to all existence.

Where do we find the true Holy Script?

As we have seen, a true holy script must prove its sacredness through the image of its script signs.

A true holy script must first be a script of direction. The essence of direction must stand out. In space, the spiritual values of existence are expressed in direction.

The fundamental framework of all life is the spiritual. Everything has once arisen from the spiritual. Since direction is the framework of all being, a true holy script must, above all, be a script of framework.

Anything that exists in any way, that possesses any "being," also has a definite framework. A framework consists of beams. Just as every house has a framework of beams and supports, just as the structure of the human body has a framework in its skeleton, just as the directions in space are the framework of forces for the entire cosmos, so too must a true holy script, in at least a substantial number of its script signs, be a framework-script, a beam-script.

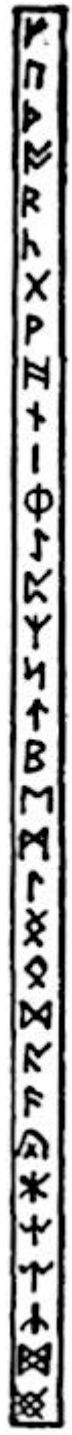
The image of a framework-script, a beam-script, is provided in full measure by the Germanic runic script.

Like no other script, it shows outstandingly, simply, and clearly, directional values in the forms of many signs. The entire runic script consists of framework beams.

What a true holy script must further express are the spatial values. These are clearly indicated in the angles at which the beams of the runes run. Tension values are shown again in other forms of the Germanic runes.

But also the movement that is effective in the cosmos in all relationships, and its forces—and thus the various stages of the process of materialization—must be indicated in the script image of a holy script and round out the entire picture. We also find these values indicated in the Germanic runes.

What ultimately unites all the values of the unique holy script lying before us in the runes, to give a complete representation of God, heaven, and earth, is the sequence of the runes.



Thus, before us appears again—long withheld from us—the structure and the essence of the sanctuary of all humanity: the true holy script in the rune rows of the Germans.

Thus, the rune rows of the Germans are more than just sequences of letters; they contain the holy seals with which a living God imprints the world, life, and the phenomena of life.

Only when we have recognized the runes as the true holy script, as has been clearly shown here, will we be able to judge other scripts for what they are.

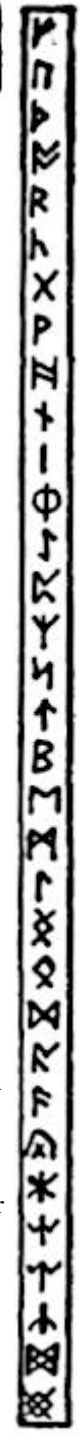
The forms of the runic script demonstrate that all other scripts of the earth and all ages descend from the Germanic runic script—likely originally shaped by rune-wise Germans, but over time, and since Germans were no longer the priests, teachers, and kings of the southern, eastern, and western regions of the earth, these scripts became degenerate and succumbed to the changes imposed by writing materials and irrationality.

We also find that all other scripts—besides the changes brought by ignorance and writing materials—only preserve partial domains, partial values of the true holy script, partial values of the runic script as their basis, if any basis at all still remains.

For all these and many other important reasons, which cannot all be detailed in the scope of this work, we have no hope of finding the true holy script among the people of Egypt, Palestine, Mesopotamia, Phoenicia, Greece, Italy, or in Africa, Asia, and America, or anywhere else.

We would search in vain, for we would never find more than fragmented and corrupted Germanic script material. We therefore turn away from the South, which has deceived us again and again, and turn toward the Aryan homeland of humanity, the source of all true culture, the holy North. Here in the North, where the waves of the starry sky and of cosmic space in their purest form crash against the earth racing forward, here too must be found the true, the immediate, the God-given key that unlocks all gates—the All-Rune, the All-Rune, the script that conceals everything but also reveals everything, the only, genuine, true, holy script. And this, as we have seen and will continue to see, still today exists solely and uniquely in the Germanic runic script.

"Truth can indeed be suppressed, but not killed, and God will not be mocked." Today, a tremendous and shameful deception rules the world. What has up to now been praised as holy scripture is no “holy scripture” at all and has



been used for unholy purposes for thousands of years. What the deceivers of the world have achieved with this, we see in today's conditions. The word from their own Bible—"By their works you shall know them!"—judges them. Races have been murdered, peoples trampled, souls rotted, the best and most spiritual people crushed, and the scum of hell placed upon the throne. In distress and despair—lied to, deceived, and disinherited of all spiritual, soulful, and material values—brother fights against brother. These are the successes of those circles who claim to possess the holy scripture, but have yet to prove it to this day.

But we will prove that it was all lies and deceit, that they never knew the true holy scripture nor its essence, and we will resurrect the one true holy script, reawakened from the heritage of our ancestors. And we will make the true holy script, the true holy language, and the true holy and conscious deed work again for the rebirth and strengthening of those who are not yet corrupted and who can still be saved for the coming realm of light for humanity.

"Holy runes! Teach us again the song of true love, of pure will, and of true power! Let the world find itself in you, grow strong through you, or perish!"

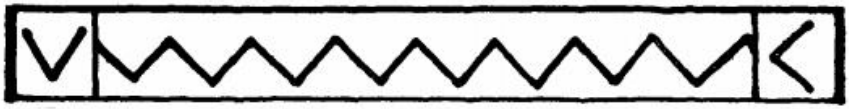
Summary:

In the preceding chapters, the path of God's creation is outlined: the creation plan in the runes as script, the creative act in the rune language, and the processes of materialization along the rhythmically guided plan into physical form as the external image of the inwardly held plan. We have recognized the true holy script in the runes of our ancestors. How they applied the holy language and practiced the runes physically is something we will yet learn.

As great and spiritually and cosmically encompassing as this idea is, which finds expression here in rune wisdom—it was shaped by our ancestors, and no people or race on earth has otherwise ever managed to recognize, in such simple and clear form, the essence and ways of God in being and in creation, and to establish this as a consciously followed path of creation for humankind.

What is recognized marks the one who recognizes not only as a knower but also as a creator!

This path of recognition—towards knowing and being able—we will once again tread, step by step, in the future!



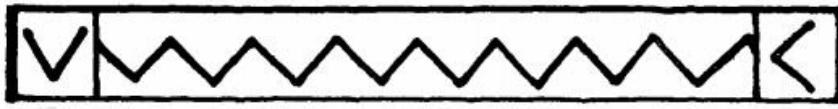
Race Spirits, Race Souls, Race Bodies.

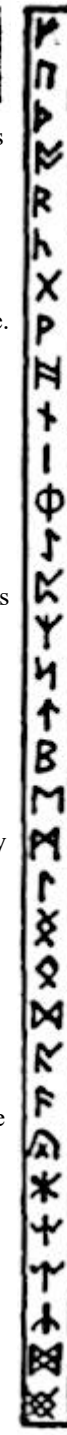
The Struggle for Incarnation. Masked Demons.

No reasonable person denies that different human races inhabit the earth. That a Germanic race has existed since ancient times and that it still exists today is always gladly disputed by those people and circles who want to destroy this Germanic race, and yet profit from it. Today, anyone who makes it known that he is a conscious Germanic is immediately regarded with suspicion by all circles of profiteers and opportunists. The awakening of Germanness is to be prevented as much as possible. Church, university, bureaucracy, and economic apparatus all work with all their might to steal the Germanic consciousness from the Germans—but they all live off the spiritual, soulful, and personal values of the Germanic race. For around 1,200 years, a layer of predatory elements that penetrated from the south has ruled in Europe and found everywhere Judases and traitors among the Germanic peoples. Through secure positions, titles and honors, and good connections, these circles are influenced so that they no longer feel shame over their betrayal of free Germanness and the Germanic peoples. More than that: they despise and mock the trampled Germanic folkdom and scorn the spiritual, soulful, and bodily values of the Germanic race, seeing it as an "honor" and their "duty" to exploit these spiritual, soulful, and bodily values for their employers.

All thinking minds of every century, since Charlemagne the German-slayer, have recognized this situation more or less clearly. In all times, it has not been easy to arrive at this realization, for the brain-poisoning by all sorts of “isms” is systematically carried out by the southern circles and their henchmen, with all means of persuasion as well as all material, ecclesiastical, and state power.

Nevertheless, the very special spiritual, soulful, and bodily values of the Germans are again and again publicly acknowledged. But always only when it serves to protect certain interests of southern authorities and their helpers, under a false flag. Today, at a time when the southern authorities believe themselves to be at their goal, it is simply denied that a Germanic race even exists. They are aided in this by certain paid works—so-called “scientific authorities”—and by the fact that, as a result of racial-mixing policies of the churches and of certain cosmic constellations, the outward form of the Germanic racial body has changed in some respects.





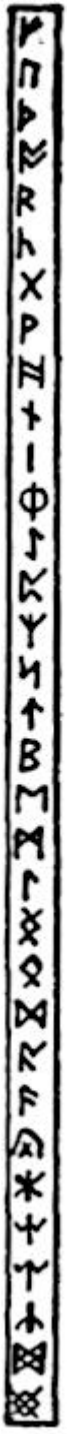
And yet, the continued advancement of the race idea among the masses of the Germanic peoples proves that beneath the surface there exists a spiritual and soulful consciousness of racial type. More and more, the Germanic person becomes aware of how outstanding his spiritual, soulful, and personal character is, both in essence and value. The sense of self-worth is returning more and more to the Germanic person, and what was suppressed and repressed for 1,300 years now emerges as the single great threat to the organized rabble of the globe. In every direction, attempts are made to invent and apply binding ideas. But all the supposedly national, ecclesiastical, political, and other efforts will not be able to prevent the Germanic race from awakening and extinguishing the life-light of all profiteers. What is coming is only a matter of time—and of the near future.

Just as the Germanic race possesses certain special spiritual, soulful, and bodily characteristics and values, so does every other race have its own particular spiritual, soulful, and bodily traits and values. But these characteristics and values are of a lower, undeveloped kind or are manifested in other areas.

In the world of material bondage, before us stands the body of every human being, more or less visibly displaying which race-spirit stands behind that body.

The bodies of all people belonging to a race are commonly referred to collectively as the racial body. Behind this racial body, behind the body of every racial person, acts the common race-spirit. The race-spirit, in its various sub-types, further splits—corresponding to the tasks of the race-spirit (like light being split into colors through a prism)—into tribal (folk) spirits. Where further division is required by tasks or circumstances, the tribal spirit divides again into family spirits (clan spirits). In the individual human, the "I" (self) is the expression of the race-spirit.

The lever of the race-spirit, the earthly-magnetic mirror whose effect builds upon the bodies of the racial person, is the race-soul, which in turn can be grasped as the tribal soul (folk soul—in a true people, the people are all of one tribe), the family soul, and the individual soul. The race-spirits now, drawing from the spatial forces of the cosmos, guide—through the race-soul and its subdivisions—the actions of their instruments, namely, human bodies, either consciously or unconsciously for the person. Specifically, the Germanic race-spirit guides, through the Germanic soul, the bodies of the Germanic race that are built by this soul.



Each race-spirit lives as long as its manifestation persists, and its effect manifests not only through the race-person's soul upon human bodies, but also through animal, plant, or stone souls upon animal bodies, plant bodies, or mineral bodies. The main point for us is that, millions of years ago, our race-spirit succeeded—through soulful powers of sensation—in organizing ever finer bodies in development up to the human body, so that now, in this human body, a conscious reflection of the race-spirit was possible, and so that now the human is no longer only driven by instinct, but can also—fully consciously, self-reflectively, and independently—place themselves in the service of their race-spirit, and thereby spiritually merge again with the race-spirit. In this way, one achieves the freedom, in future incarnations, to consciously and willingly bind oneself to an earthly body for the fulfillment of spiritual tasks (the ancient Germanic Christ-idea), or to merge with the race-spirit beyond the realm of materialization.

The path into eternity and to God, or into God, is thus the conscious service in unity with the will of the race-spirit.

Becoming, Essence, and Being of the Race-Spirits

As long as the universe and the world exist, from a divine center there are always opposing spaces. From these opposing spaces, formed by direction and counter-direction, arise the race-spirits. Therefore, as long as the world exists, there can be no mixing of the race-spirits. A mixing of human beings from one race with those of another—meant to serve human evolution—can never lead to closeness to God or to the highest development (which are the same), but only to a setback, which, according to eternal, unchangeable laws, results in a decline toward animality.

Thus, a higher race can never be bred, nor a finer human soul formed, by mixing races. Capability is an aptitude that must have grown and been developed through one's own becoming, from life to life. Everything—absolutely everything—must be acquired by oneself. Only what one has acquired oneself as one's own physical ancestor can truly be called self-acquired! Only in this way can what has been acquired in bodily organization and improvement, and is suited for one's own development, be passed down. Through the mixing of races, the incarnated cosmic direction is lost—thus also the race-spirit, and with it, the drive toward development. The sense of being, which must be rooted in cosmic spaces, becomes chaotic. Every spiritual and soulful value is a capability and aptitude attained through selection, which must have grown and developed through one's own becoming. The same spirituality

and soulful disposition always drive spirits to rebirth in the family, in the clan, or in the people whose bodily direction and vibration match their own.

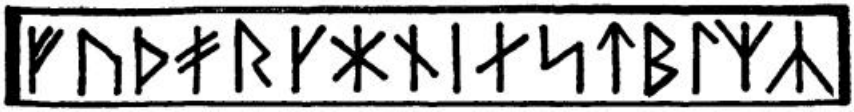
There is no other path of development to God, no other path of redemption. Of course, one must believe that existence in God, an ultimate redemption, is possible. This can greatly strengthen the soul's motivation. But not those who simply call "Lord, Lord" will enter the kingdom of heaven, but those who do the will of the Father in heaven (the will of the race-spirit in space). Thus, not just the believers, but those who strive, are delivered from compulsion, from the cycle of development and rebirth, because they redeem themselves through faith, hope, and certainty in this redemption, and by consciously dedicating themselves—according to this faith—to the tasks and works of the race-spirit, the Father in heaven, in service to God, to their brother, to their sister, and to themselves.

On the Processes of Reincarnation

As already mentioned, the lever by which the race-spirit of a race constructs, guides, and influences the body is the soul. From the moment that the soul becomes a perfect switching mechanism for the race-spirit, one can also speak of a mature racial soul. If the soul is this perfect switching mechanism, then it is possible for the race-spirit to imprint its high waves of thought even into the glands of the brain and body as such matter that the idea—that the will of the race-spirit—can be fully and consciously experienced by the person during their earthly life.

Now, fundamentally, all race-spirits are of equal value. But not all race-spirits have at the same time highly developed race-souls and racial bodies available to them on Earth. Cosmic circumstances (constellations of stars) sometimes favor the secretory activity of glands and the reproduction and development of the body of one race, sometimes of another. Earth catastrophes can, through climate changes, ice ages, and floods, often destroy millions of racial bodies. As a result, many developed racial souls lose the possibility to continue their natural sequence of reincarnations (within the family, the people, or the race). They are forced to incarnate in another family, another people, or another race—and if that is not possible, in a raceless mixed body. (The descendants of Germanic immigrants to America, by the third or fourth generation, develop a type similar to that of Native Americans.) They follow the law of the greatest possible similarity; they choose parents whose feeling[1] is the

[1] Feeling, in its capacity for reflection, is a property of the soul. The soul is a complex of feelings, formed from radiations (similar to emanations) of the earth, of the celestial bodies, and of the



same or similar to theirs (at and during the moment of conception). The reincarnating soul connects with the feeling-complex of the parents, imparts to them, in the moment of conception, an expanded "A-feeling," and all three soul complexes—the parents' and the child's—are switched together toward the formation of a new physical body.

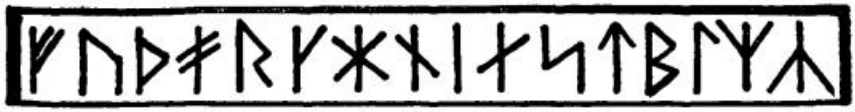
Not always, when people embrace in love, is it possible for a soul ready for incarnation to connect with the feeling-complex of the parents. But if conception does occur, the emotional foundation of the later-born person corresponds to the feelings that animated the parents at the moment of conception. The less spiritual and soulful inheritance is present in the procreators, the less the procreators are able to expand their feeling in a cosmic and directional manner, the less the race-spirits can participate in conception, and the more likely it is that a person from the lowest spiritual and soulful regions will come to incarnation.

Not just once, but several times in his life, a person whose intellect is sufficiently developed will be confronted inwardly with the question of whether he wants to develop himself spiritually toward the eternal, the divine, or not. Whenever this question arises—serious, pressing, unrelenting—it is the race-spirit, and also the disembodied relatives, the ancestors, who urge for their own rebirth and who want to know whether the person, in the chain of rebirths, also wishes to repay what was once made possible for him: the opportunity for rebirth and for further spiritual, soulful, and bodily development.

But other disembodied souls also approach more highly developed people, especially racial people, and seek to influence them so that they will build a body for them. To this end, they bring persons of the opposite sex to the racial person—who often do not even know by whom they are being driven—in order to attempt to achieve incarnation. The most receptive to such influence is always the female sex, and naturally the most refined and sensitive feeling complex, which is that of the highly racial Germanic female racial body. Even then, if (often due to the opposition in the souls of racially different people, or if it is prevented by influences from the beyond) no conception occurs, the man of another race or mixed race still absorbs so many vibrations from the aura, the soul complex, of the highly racial woman that, if he later proceeds to embrace a woman of his own race or mixed race, he passes on at least the appearance and external characteristics of the higher Germanic race to the child thus conceived. For the direction and strength of the currents in the aura (the soul complex) determine the function of the glands (in this case, cunningly taken—stolen),

---

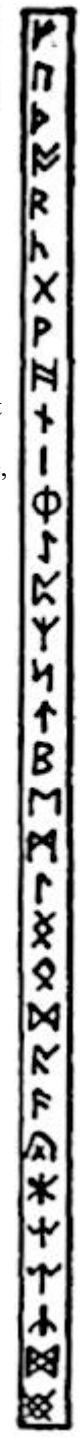
spheres. The currents within the feeling complex (the soul) manifest, depending on their direction and strength, as drives.

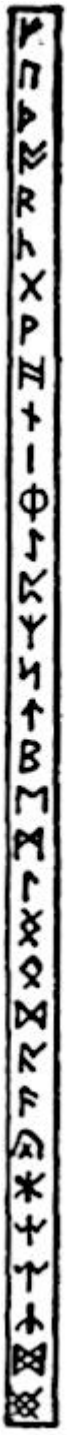


even for the child now conceived by the lower-race or mixed-race couple ("wolves in sheep's clothing"). The violated Germanic woman, however, by having once become subject to a mixed-race man, becomes so exposed to further suggestions from mixed-race disembodied souls that in the future she is constantly at risk of bearing children—even to the most refined racial men—whose souls (feeling complexes) are so attuned that disembodied beings of the mixed race can always incarnate ("changeling").

The situation becomes dangerous for highly developed races when the intellect of mixed-race people or those of other peoples is developed to the point that they can think through these manipulations, and when they consciously use their will to favor these disembodied beings who, by any means and at any price, seek to obtain a body for themselves through the most shameful means.

In the long run, these demonic souls then populate the earth and have here on earth only the one goal: to prevent, by all means, the rebirth of the disembodied souls of racial people. (The earth then becomes "a field full of weeds.")





The Roots of Today's and Yesterday's Political and "Economic" Events

In order to secure and force their own repeated rebirth, the non-racial ("mongrel") humans organize themselves, outwardly deny the doctrine of reincarnation, and cunningly, through murder and violence, seize possession of all values, including the territories of the racial peoples. They deny the very existence of races wherever they invade, set the men of the races against each other, make the women and girls of the racial peoples poor and dependent, invent "religions" that preach boundless and unconditional love for all people, regardless of their stage of development and regardless of race or lack thereof. They create literature and art that, even before clear reason and true feeling have awakened, stirs constant sensual stimulation in the bodies of female racial people, arousing the drive for reproduction or lust, and thus work toward absolutely ensuring their own reincarnation, as required by the law of the universe.

Naturally, it is also part of the whole plan that science in the lands of racial peoples is taken over by the hordes of demons. These hordes, well-organized and united by a single will, can then not only put the well-developed brains of the racial peoples to their service, but also, as lawyers, break up the families of the racial people; as priests, preach "love"; as doctors, poison children with "vaccines" (so that souls, through their bodies, are repolarized to animalistic vibrations and their brains are made incapable of proper thinking); and subject women and girls to their influence.

One of the worst things is that the scum of the earth strives, and in part succeeds, in causing people who in previous lives were highly developed bearers of the race-spirit—and who, as disembodied souls, were forced to incarnate in a low-race or mixed-race body—to believe that they are of one spirit with the organized mongrel-demon. This causes a terrible inner conflict in most people—those who, feeling and knowing the value of the soul, the maturity of the spirit, and the ultimate goal, are torn between the race-spirit and the machinery of demons, and in most cases feel obliged to the organized demon-league, since this league possesses all the goods of the earth, having stolen or robbed them from all the peoples of the races, and has "raised" them as tools since their youth. Thus, even many of those who are conscious of the race-spirit and who once came to earth as disembodied souls to serve their race-spirit, even if in a mixed-blood body, are drawn away from the task they once took upon themselves.

If these once highly developed race-spirits in a mixed-race body are no longer capable (are not capable—they cannot receive, cannot receive spiritual

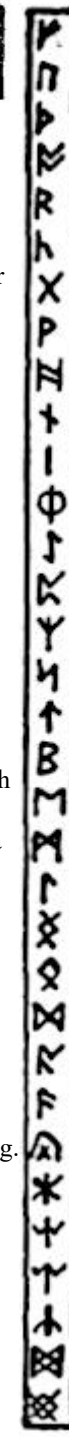
things) of receiving spiritual things from Aryan sources, they still possess an agility and reach of intellect that allows them to achieve considerable intellectual accomplishments, especially in skillfully exploiting what is spiritually received by racial people. Furthermore, since the demon league provides them with all material means, these highly developed spirits become "authorities" and gain high "honors" as tools of the demon league—and, in later reincarnations, often find themselves in a position to fight against what they themselves once demanded, and to suffer under the very conditions they once created—unless, in this life, they have been so hollowed out that they must remain forever in the circle of the demons.

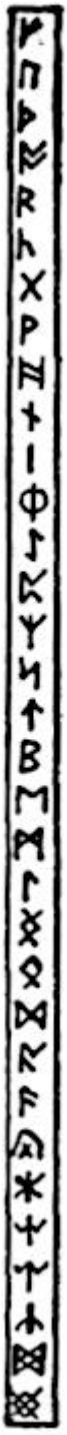
In summary, there is still more to be said about the above, especially with regard to the "New Testament."

The writers of the four Gospels of the "New Testament" stood on the racial standpoint. In their testaments, they recorded what they actually saw as true Christianity: a return to racial breeding. It makes no difference whether Jesus Christ really said what is attributed to him. Later, priestly circles who came to power made alterations and insertions. Today, organized mixed-race humanity abuses the Germanic Christ-idea for its lowly goals and purposes, with pious affectation. Every lofty idea has always been turned into its opposite in this way. Later, when the priestly circles represented the "mongrel-human" idea and came to power, they reinterpreted everything and trampled it into the mud.

The Father of whom Jesus Christ speaks according to the Bible—"the Father who sent me" and "I and the Father are one"—is the race-spirit that works in and through the figure of the "Heliand," shaped in a Germanic way in the Bible. The "brood of vipers" is the horde of demonically-intellectual profiteers. The "wolves in sheep's clothing" are the all-profiteers, the demonically-intellectual people who have managed to obtain a "sheepskin"—that is, a halfway good racial body. The "tares among the wheat" are the mongrel-humans, consciously or unconsciously conceived through racial mixing. When it says, "it would be better if you had not been born," it refers to people conceived without regard to race. When it says, "do not weep for me, but for yourselves and your children," it is meant that mixed-blood begetting continues to have an effect in the children.

Hundreds of such sayings could be cited. But today's churches must interpret these passages differently, because all churches and sects are hostile to racial breeding.





There is no church or sect today that preaches Christ—that is, the race-idea. But it is also said that Christ will return "in the clouds of heaven." And by means of rune lore, the Christ-idea, the race-idea, will return from the waves of space and power.

In all religious scriptures of mankind, the race-idea is designated as God—as the will of the Father in heaven, the will of the race-spirit, which works through the directions in the heavens.

The devil, however, always stands for the idea that fights against the Father in heaven, against the race-idea. Whoever fights against the race-idea is in league with the devil.

Here I am using the language of the churches and sects. They say that they serve God and fight the devil. But whom they actually serve, according to the content and meaning of the Gospels and their daily actions, each reader should now consider and decide for themselves.

Mongrel-humans, politicians, dependent academics, and pastors will always oppose rune knowledge.

From the previous explanations—which themselves could only state the essentials—it should now be clear to all of us that neither from foreign races, nor from mixed races, nor from the circles of dependent scholars, can the knowledge of the Germanic race, rune knowledge, be expected. Only from the Germanic people themselves, and only in the hearts and minds of those who, unspoiled by standard education, have preserved their Germanic sensibility and dared to take their intellectual development into their own hands under the guidance of the Germanic race-spirit, can the rune knowledge of the ancestors be revived.

In publishing this rune knowledge, it is not at all important that a new situation or a new worldview is explosively created. Much more important is the far-reaching effect and the lasting, ever-present influence that compels all people toward awakened attitudes. Only this awakened effect guarantees further maturation and the final, unassailable existence of the Germanic age, newly founded upon the rune wisdom of our ancestors, re-emerging from the inherited memory of the racial people across the entire earth, when the key wave begins to flow.

And we will make sure that this wave flows in the future in millions of human hearts and minds.

We will not only speak, we will not only write, we will not only think—we will also set the powers of heaven in motion and bring down from the heavens what is to establish order on earth in the name of the Father!

Where Our Father's Heritage Remained.

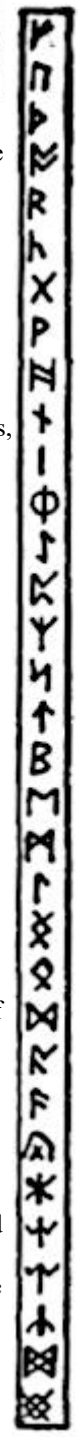
Rune Theft and the Eradication of Rune-Wise People.

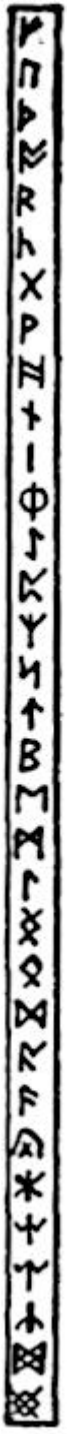
Before the incursion of the "mongrel" peoples, the Germanic people possessed a rich literature. This was written in runes. Even the educated Romans, who for a time were stationed along the Rhine, made use of this runic script, as has been proven.

When Karl, the "German-murderer," had brought Germany up to the Elbe under his, also with the blood of his own brother, bloody hands, this "bloodhound of world history" had all the writings of the Germans collected—as church and state-dependent historians with a solemn air like to claim, out of "piety" and "art appreciation." Thus, from all of Germania, the literature of the Germans was forcibly collected under threat of death and with the promise of favors. In this way, more than 4,000 volumes of Germanic writings fell into the hands of Karl the "German-murderer." After Karl's death, all these writings were, on the advice of Roman priests, publicly burned by "Louis the Pious," a successor of Karl, and thus destroyed forever.

Central Europe and England were, before the appearance of the Roman agent Boniface, Arian-Christian, and in England, as late as the 5th century, Arian-Christian bishops can be documented. Furthermore, Central and Northern Europe, about 300 years before our era, experienced a reformation of the Wotan religion and were, from a religious point of view, more "Christian" than Jesus of Nazareth (for at the year zero there was no place named Nazareth!) when he began preaching as an itinerant teacher what had long been the faith and sacred mystery of Europe.

When the Roman Church, an offshoot of the Jewish church and conceived as a mission church for the Jewish concept of God, gained power in Germany, the use of runes was made a capital offense. Every Germanic man and woman was also obliged to hand over all written materials and objects bearing runes to the Roman priests. Those who helped in this collection and betrayed the whereabouts of such objects were rewarded with the property of the betrayed. In place of Germanic schools and universities (Alm, Cologne, Uppsala, etc.), monastic schools were established, in which only the children of Roman supporters were educated. That the Roman priests were far from being learned





men can be seen from the fact that Swedish peasants had to teach Roman priests and monks how to write. All signs point to the fact that the wave unleashed by the Roman Church over Europe at that time bore a great resemblance in many ways to the Bolshevik wave that later overtook Russia.

The Roman Church never stopped its "collection" of older Germanic writings. Considerable amounts of rune stones are still stored today in the underground passages and cellars of certain churches and monasteries, and especially in the Vatican. This collecting activity was later continued by Jews, who for this reason also liked to be "antiquarians." In some cases, Germanic initiates even had to transcribe important written works (such as the Kabbalah and others) into Hebrew script and language in order to save this valuable legacy from Rome—the Hebrew script and language were not forbidden! Thus, the Germanic Kabbalah ended up in the underground library of the Jewish synagogue in Cologne, and later surfaced as the "Jewish Kabbalah" in Spain and North Africa (compare the writings of Guido von List).

From all the explanations above, we need not be surprised that we find so few written documents today bearing witness to the intellectual life of our ancestors. Everything that once belonged to us has been destroyed or stolen. It was meant to prevent our ancestors from speaking to us. We were to be kept from making comparisons. In addition, the thieves and collectors hoped through these documents to gain insight into the heights of knowledge and the effective magic of our ancestors—which in part, they did succeed at. Later, this stolen legacy gave the opportunity to dazzle the Germans with supposed wisdom from the southerners (as with the misunderstood theory of relativity). What was found in the stolen and looted Germanic writings was suddenly "Jewish intellectual property," or "Indian seer knowledge," or supposedly originated directly from "Solomon!"

The Roman Church also "adopted" in a "noble competition" whatever it could make use of. Mass rituals and liturgy were thus "introduced." (The ancient Germans also wrote their prayers in runes.) Even the Christian calendar was modeled after the Germanic calendar. Only the Germanic gods and saints were renamed—(more on this later)—and the holy mountains and places of the Germans were claimed by the church, and, among other things, the magical rune procession around the fields was turned into the Corpus Christi procession.

What Should Be Noted When Reading Roman Saints' Legends

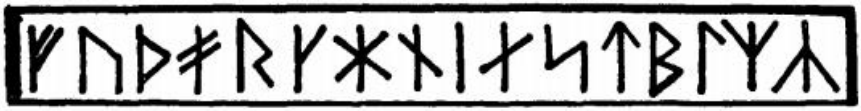
If the systematic destruction of Germanic literature was carried out in Central Europe, this did not eliminate oral tradition. In thousands of fairy tales and legends—where, cleverly, Wotan was usually replaced by Christ or some saint of the Roman Church—the connection of the Germanic peoples to the divine continued to live on. At first, Rome was unable to take action against this makeshift solution of the Germans. Later, however, the Church proceeded first against the tradition of the minstrels and destroyed the last of the knowledgeable ones during the time of the Inquisition ("witch and sorcerer burnings"), after the "Crusades" had already played their misguided and bloody role.

The Emergence of the Edda

In northern Europe—in Sweden, Norway, and England, but especially on the remote island of Iceland—the Germanic faith lasted the longest. There, Rome also, especially in the far north, wisely and cautiously allowed the Roman priests greater freedom. Thus, it came about that an Icelandic clergyman was able to publish a collection of old Germanic songs and sayings, which was later expanded. This collection of writings is called the "Edda." The time in which this collection originated, according to our calendar, is 1150–1220, then around 1270, and then (in the Arnamagnæan Codex) around 1300. This collection of older Germanic literature (including the Codex Regius) is entirely written in Icelandic dialect. The way it was recorded, the style of writing, and the unmistakable scribal errors show, however, that some parts are copied from older writings, and some were transcribed from oral recitation—often no longer understood by the scribe. On the other hand, some ideas were added by the scribe himself to avoid trouble with church authorities.

There is no doubt that the content of the Edda is much older than the writing itself, and it cannot be denied that the copyists themselves altered the meaning of what they wrote down, as they no longer understood the much older texts and words.

So, for all its importance and for all the high knowledge the Edda conveys to us, some songs must nevertheless be read with caution. In addition, the translation poses great difficulties, and despite the fact that for centuries (since the 17th century) many diligent translators have attempted to translate the Edda, in my opinion, the Edda has not yet been correctly translated. The reason is that the Edda can only be understood if the translator possesses

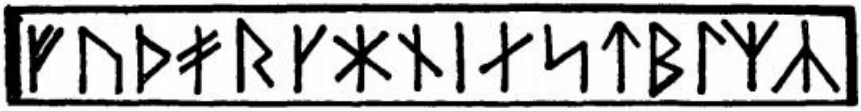


comprehensive rune knowledge. However, none of the previous Edda translators have possessed this knowledge. Let us hope that after the publication of those volumes of the Rune Library which explain the nature of the runes, a circle of knowledgeable people will form, from which an unassailable translator of the Edda may emerge.

Runes, Rune Knowledge, and Germanic Mysteries Were Preserved Under Other Names

Now to the runes themselves.

In Germany, they disappeared or could not be openly displayed. It was the knightly orders and the guilds that concealed runes in coats of arms and house marks. German stonemason lodges (Bauhütten) also formed perfect rune temples ("Only they possess the true measure," wrote a Roman pope), carving hymns of praise to the Germanic god in stone (such as the Freiburg Minster, Cologne Cathedral, Milan Cathedral, etc.). The common people spoke of these as "Christian churches." But even in general house construction, Germanic runes appeared—in the so-called "Fachwerk" (timber framing). Tens of thousands of rune houses still bear witness today to faith in the god of the Germans. When the Roman Church realized this and began, in the upper right-Rhine regions, to forbid the construction of rune houses, it was already too late. Even in the last decades before the war of 1914–1918, certain circles again tried to cloud the German people's vision. In all anti-folk circles, the slogan was raised to ensure that "Fachwerkhäuser" (timber-frame houses) would be plastered over. These houses were dangerous as evidence of Germanic culture. They spoke too much, especially as rune researchers began to publish rune books around the turn of the century. We have already helped to ensure that many valuable "speaking" rune houses are freed from plaster once more, and we will continue to ensure that this happens, that new rune houses arise, and that the German people's eyes are opened once again. However, we know we cannot count on the "lodge-pious architects" in our efforts. All the more so because even the "southern-minded" government decades ago issued building regulations restricting "Fachwerk" construction—allegedly because these houses were said to lack sufficient structural strength. Strange, since rune houses, up to 500 years old and more, still stand today; massive wardrobes with linen and bedding, stores of metal, thousands of hundredweights of grain loaded these houses even when they were already quite old. Now suddenly "Fachwerk" construction is supposed to be insufficient? Is there not enough profit in timber-frame construction? Do the "architects" who made these "laws" no longer have the right sense of proportion, or the knowledge of statics and materials once possessed by the simple



Germanic carpenters of the lodges? Or is it simply a matter of suppressing rune house construction by all means?

Instead, they present to us and to posterity soulless buildings in all sorts of possible and impossible Babylonian styles, pour concrete and cement lamentations into the cities, and suck the soul out of the cities and the people living in them. But the machines that are intended to turn people into automatons will one day crush the princes of Mammon and their greedy slaveholders. The laws of nature are relentless.

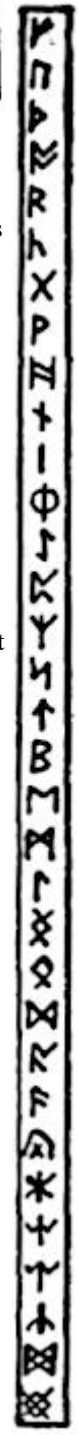
More Than 4,000 Rune Stones in Scandinavia

In the Nordic countries of Denmark, Sweden, and Norway, a rich trove of more than 4,000 rune stones has survived to this day—though most are gravestones. These rune stones have not so far provided important information about Germanic prehistory, as their inscriptions generally are limited to naming the deceased, the family, and in some cases the person who set the stone. Almost all these stones are from Christian times—though from an era when the Roman Church did not yet have the power to forbid rune writing in these lands.

Important Testimonies of Germanic Prehistory

Especially in the Swedish region of Bohuslän, a whole series of pictorial representations have been discovered, incised into the surfaces of exposed granite rocks in sparsely inhabited areas. Some researchers believe the markings were made as follows: the creators of these documents spread a layer of clay or loam over these large rock surfaces, then lifted the drawing out of the clay, leaving the stone bare in these areas. Large fires were then kindled on the rocks, and the heat and embers wore down the exposed granite, making it easier to deepen the incised design afterward. Almost every year brings new finds.

It has now been possible, through astronomical measurements and calculations, to determine the age of these carvings in several cases. As is well known, our fixed stars are in fact not stationary at all. On the contrary, they possess a movement—albeit, as seen from Earth, a slight one. Now, on these stones, the constellation of the "Great Bear" (the Big Dipper), which always stands above the horizon, was also depicted several times. What was striking, however, was that while the number of stars remained the same, the appearance of the Great Bear was different. To the great surprise of all experts, it turned out that in these images, the actual movement of the fixed stars—which occurs in different directions and at varying speeds within the constellation of the Great



Bear—was recorded step by step with precision, and it was determined that the oldest engraving is about 220,000 (two hundred and twenty thousand) years old!

Yes, yes! Stones speak... Stones today expose as lies those people and circles who have forced us Germans to accept stories of a 6,000-year-old world history, filled with blood, murder, and sickly talk. The Bohuslän stones prove that the "family tree" of Jesus Christ, that the "family tree" of the Jewish people, is a deception—one that reveals the narrow-mindedness of its creators just as much as the fact that, despite these findings in Bohuslän, these lies are still served up as "sacred" to our children in schools and to adult German men and women in church today.

Space prevents me from mentioning further, highly important rune finds here. What has been discussed should suffice for now.

On the Nature of Word-Script and Letter-Script.

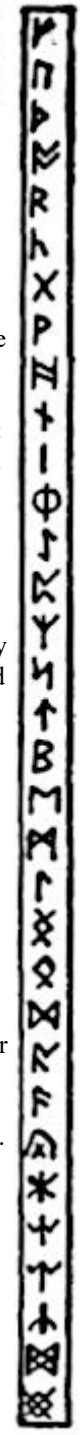
On the Nature of Word-Script

In times and cultures in which every single person represented a strong unity in themselves, word-script prevailed. Life was not a wandering and searching on the surface of being, but a life in inwardly connectedness and inner depth. There, not only the external senses were developed as with today's "cultured man"—whose outward senses are trained only for opportunities for acquisition and for external appearances—but all the senses, including the inner senses, were trained and active.

Every human being was a "whole," and upon each, the universe and life in this world and in the world of forces, feelings, and spirit acted as a totality. Thus, each individual character was also a totality.

The entire soul and spiritual attitude of people in the Germanic era was religious. Our ancestors knew very well that, if this attitude was present, material things would form of themselves. Our ancestors never knew material need. Material need was only brought to us Germans by the "mongrel peoples" of the South, along with a sham religion.

Only when humans began to tear themselves apart, only when they began to feel within themselves the soul fracture—which is a consequence of race-mixing—did they differentiate themselves, with one value or un-value contending against another within them. Because they broke themselves into pieces, the unity of rule ("administration," as it's now called) in all areas of life



was also shattered. For this reason, they had to break words down into letters, just as all matters of life were split into religion, politics, and economics. Letter-script first appeared in business life, later in political life, and the priesthood preserved word-script the longest.

Even today, some older script characters still have "names." This name is the word that, in earlier times, was connected to the character. Later, the character was so devalued that it only signified a letter. Among many scripts, the characters of "Hebrew," Greek, and the Germanic runes still have "names" today. But it has been proven that Hebrew script is a modified and devalued runic script—a runic sequence turned to the right, so it is now written from right to left; and that Greek script is also a modified Germanic runic script, but turned to the left, so it is written from left to right. As is known, the Germanic peoples wrote from top to bottom, because the divine thought-wave and the direction of formative forces—the most spiritual direction—runs from top to bottom.

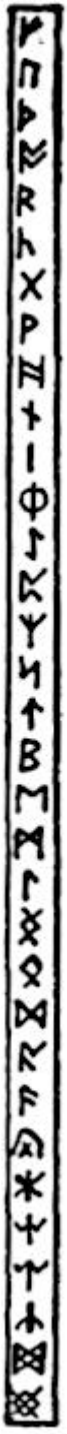
The script signs of the Germans, the runes, naturally changed over the times when they were in the hands of uncomprehending people and nations; they became more complicated, more differentiated, lost their clarity, and were called "Hebrew" and "Greek" script. But the sequence of characters in the alphabet clearly proves that Germanic runes, though corrupted in the South, are laid out here before us.

In earlier times, therefore, each individual rune sign was a word-sign, as we can still see today in Chinese script—which is nothing other than Germanic rune word-script written in brush-script style (it even preserves the "top to bottom" writing style).

Externally, the difference between a letter-script and a word-script is this: in a letter-script, the individual values of the word are written next to each other, in sequence, while in a word-script, this is expressed by either changing or repositioning the rune, or by stacking several runes together to create a binding rune (Binderune), as we still see today in many of our house marks and coats of arms, but also in Chinese script, as well as in company logos and many symbols.

On the Nature of Letter=Script

The advantage of letter-script is that even less-educated races, peoples, and individuals can easily learn to use it. The disadvantage, however, is that through letter-script, people no longer learn the chain of relationships behind words, and they become superficial, so that they "no longer think anything" when they encounter a word. In peoples who become accustomed to thinking in



letter-script, the essential and the related meanings that stand behind the word are lost as well. Over time, the language becomes dead, as it is no longer a symbol of what is "spoken forth." In such a degenerated language, the "word" no longer possesses creative and convincing power. The magic of the word is lost, and the doors are opened to lies and deception, as well as to misfortune and decay.

In a word-script, the word is like a living body that brings together and holds all the features of the body, shaping them into a picture—and thus also has a pictorial, formative effect. In a letter-script, by contrast, the living word is more or less killed by being dissected, broken down, and lined up as individual letters.

In word-script, the word-sign captures the essential that is spoken far better, and all at once. This can, without question, be best expressed through a word-script, since the individual essential features merge into one another and mutually complete each other. And it is precisely in this mutual interweaving and fulfillment that the essential nature, the essence of life, reveals itself. It is thus clear that a word-script is best able to express a being, a thing, or an object.

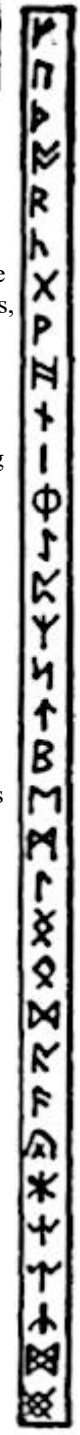
"But what about a process, or an event?" some readers may ask. "Events unfold sequentially, side by side, one after the other. For designating events, wouldn't a letter-script be better, since in a sequence of letters, events can be reflected in temporal order better than in a connected sign?"

To this the answer must be: one can do justice to events that unfold in sequence by means of a sequence of words as well. But our ancestors did not focus mainly on the events themselves, but rather on the essence and the forces that act behind the events. Because of this attitude, they were able to foresee the events. The events had to come, just as surely as an apple tree will grow from an apple seed under the right conditions.

Dynamic World – Dynamic Word

The world of our ancestors was, for them, less a world of things and events, but rather a world of living essences, a world of forces—a dynamic world.

The language and script of the Germanic peoples did not so much address happenings, appearances, or events, but rather the essence, the spirit, and the force that brought about these happenings, these events, these manifestations. The same held true for the names of people, animals, and objects.



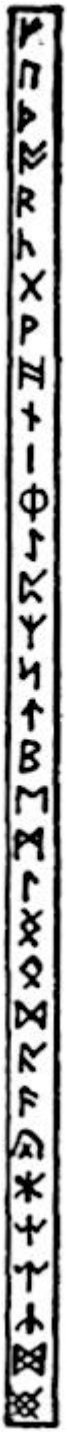
In the names, the essence that manifested itself here—appearing outwardly, coming into effect in matter—was designated.

Thus, the worldview of our ancestors was not materialistic, but essential—a lofty, spiritual worldview. In accordance with this spiritual worldview, word-script (Wortschrift) and word-rune forms were used to indicate which essential forces came to expression here. In harmony with the word-runes, all wave and tension forces (what we would call today "cosmo-energetic," i.e., electromagnetic, in nature) that correspond to the qualities of the essence were present in the spoken word.

Thus, the word was alive—a "power word"—and one could, by writing a certain rune, by thinking or speaking a particular word, actually shape these forces and consciously bring about the desired effects, events, and formations. (Consider the word "hervorrufen" [to evoke, literally: to call forth]; this word proves what I am saying here. Also note that the Church often speaks of the "living Word," but does not possess it. What's important here is that the Church therefore does not reject magic.)

Thus, it is established that the language of the Germanic peoples was a magical language, and the Germanic runes are magical signs—at least to the extent that both have survived for us uncorrupted. We can now understand why the Roman Church persecuted the Germanic runes—as well as the rune-knowers (as "witches" and "sorcerers")—"to the death." For the rune-language is born from the experience of Germanic blood. The Germanic body, with its great potential for tension, its special construction, its organs of speech, is the key; and it is dangerous for people of mixed race to use the rune-language.

Thus, the Germanic language was once a magical language, the word a magically creative word. Much of this characteristic of the Germanic language—the language of the gods—has been lost. However, very many genuine rune-words are still abundantly present in our Germanic languages today, just waiting for us to use them for our own benefit and for the benefit of humanity.



The Sacred Script Sequences of Humanity

(See the rune table at the end of section 2)

Why the Order of the Runes Is Important

There are many "winged" words and comparisons—sayings that capture a situation and sometimes do not, and comparisons that often go nowhere. At the beginning of this century, I learned such a "winged word," which went like this:

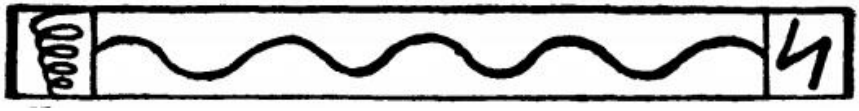
"It's not the question:
'Bird, where do you come from?'
but the question:
'Bird, how do you sing?!'"

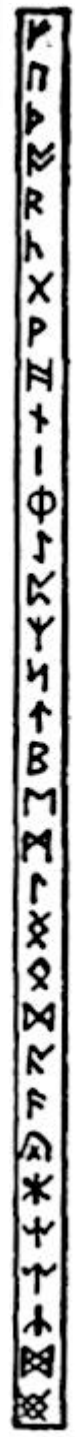
The originator of this "winged word" had overlooked one thing—namely, that a crow cannot sing like a nightingale, and that a bird's song reveals its descent and its kind. Because thirty years ago, and even today, the concepts and views about the value of ancestry are mistaken—we know that "origin" has been and is measured by the father's wealth—we now have chaos everywhere.

A person's character and actions, as we saw in earlier sections, are always determined by their lineage, by their ancestry. "Nothing comes out of the sack that wasn't put in beforehand."

So it is with the culture of a race: it must have grown together with the race. It is the same with all script products, and just as true for a race's language. What is created here consists of individual words, each of which has its own ancestry and foundation, standing in a certain relationship to each other and mutually determining one another. Culture, language, and script of a people and a race must spring from an inherited wellspring, one grown in the blood of a race from generation to generation, over hundreds of thousands of years of experience. Otherwise, one cannot speak at all of a cultural script, and the durability of these values is very much in question—along with the existence of the race or people itself.

Culture, religion and law, language and script are not only manifestations of a soul condition and experience, but also developers of this state and transformers of soul experience into conscious spirituality.





Soul experience, in every form and depth, is an experience of space and its forces, an experience of the environment. Space and its forces, as well as the environment, may express themselves in different ways, overlap, blend into special experiential values—but just as in a sphere of a certain size and radius there exists an unchangeable lawfulness in the relations between radius, circumference, surface area, and mass, so too must every language, every writing system—if both are truly to live, if they are to do justice to experience—reflect in the individual values of sounds, language, and script the space experienced, the forces experienced, the environment experienced. Only then can what is experienced be expressed.

The individual values themselves must, in a certain order and sequence, together mirror the experienced immediate and wider environment as a whole. Thus, the order of letters and script signs is important. In doing so, several sequences may exist, depending on the field of environment being described.

The sequence of rune signs and sounds has been preserved for us in a number of rune sequences. Such a rune sequence is called a “Futhark,” just as the sequence of letters in the Mediterranean area is called an “alphabet,” after its first letter.

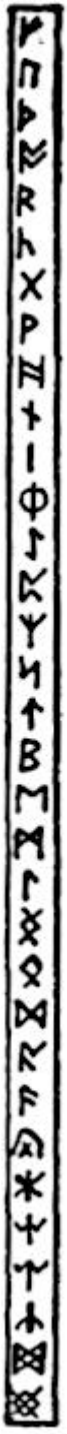
Old, new, and still=used rune sequences

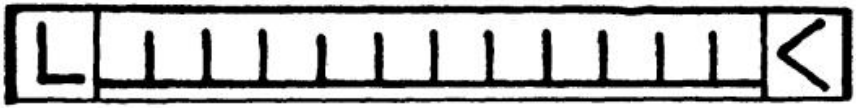
Our rune table lists eleven rune sequences and two number-rune sequences. Of these script-rune sequences, the Frisian-Anglo-Saxon Futhark with 33 runes is still in use in England, and the Swedish Futhark with 16 runes in Sweden, both as letter sequences. In Sweden, children still learn to write in runes at school.

The Futhark with 18 runes that Guido von List sets up—based on the Havamal in the Edda (Wotan’s rune findings)—was compiled later. Likewise, the Danish Futhark with 24 runes, the so-called “Valdemar’s runes,” was constructed afterward to adapt the Germanic runes to the so-called “Latin” alphabet.

A rune sequence that is very old, however, is the Danish Futhark with 16 runes. Most rune stones in Denmark are inscribed with these runes.

Also very old is the sequence of the “Helsing runes” (Futhark with 16 runes), a rune series whose script style contains only the characteristic features of the corresponding runes and allows for shorthand writing.





The other rune sequences are no longer in use, except in various Germanic orders. But the individual rune signs themselves are still used everywhere today as magical symbols and signs of blessing, by all churches, sects, and parties. There is probably no coat of arms, no house mark, no style, no symbol that does not come about through the use of Germanic runes.

The Frisian=Anglo=Saxon Rune Row with 33 Runes

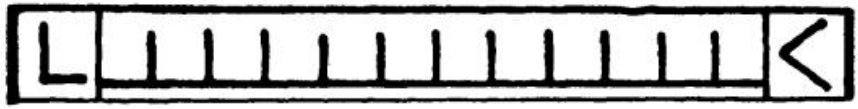
This rune row is the longest among those rune sequences that were (and are) also used as script runes. Its large number—which far surpasses the Greek-Latin alphabet with its 24 letters—should lead thoughtful researchers to the conclusion that a community of people, a people, a race, that had 33 word-signs at their disposal for designating concepts of their environment, was more highly cultivated than a culture that was content with only 24 script signs.

Despite the large number of runes in this Futhark, it is likely—at least in my view—that this Futhark, though perhaps adapted for its purpose, actually represents an already shortened Futhark, originally intended for only 32 runes, and that a number of runes were removed from an even longer rune row, thus giving rise to the 33-rune row. Today we are also able to supplement this rune row again, but then we must not treat it as script and sound runes. That will be discussed elsewhere.

The 33-rune Futhark has come down to us from a region that was, for the culture of the entire world, the motherland: from ancient Atlantis, the central realm of the Germans some 12,000 years ago. Atlantis is today partly covered by the waters of the “Atlantic” Ocean and the North Sea, but partly, the land has re-emerged from the sea.

Beneath the waves lies the part of Atlantis where now the waters roll between Great Britain and North America; beneath the waves in the North Sea is the area of the Dogger Bank, which is now rising more and more. Holland and Friesland and Lower Saxony, England and Ireland and Denmark have already freed themselves from the waves and are once again inhabited by the descendants of the men and women who once lived in Atlantis and, in the eternal spring, wandered through the lands round about, carrying the blood, the god, and the wisdom of the Germans to the furthest shores of the earth.

After the great flood, Germanic tribes from the southern and southeastern, as well as northern and northeastern, borderlands moved back in



and settled—with the remaining Germans who had survived the great flood on Atlantis—the lands that had resurfaced.

In the Dogger Bank area, at that time, a great sanctuary was spared from the floods: Helgoland. A land bridge northwards also remained: present-day Schleswig-Holstein. Southern Sweden was under water. The land where the Baltic Sea is now located, with the sacred city of Vineta, sank and has remained submerged to this day. Of today's Sweden, only Uppland, with some old god-stones such as Uppsala and Sigtuna, still jutted out of the waters.

In today's northern Germany, the land south of the Baltic ridge was under water, as were parts of what are now West Prussia and East Prussia; parts of what we now call Lower Saxony were also submerged.

Everywhere, however, the mountains, the ridges, and their borderlands rose out of the water. And the land kept rising (and continues to rise today) from the waters of the northern seas.

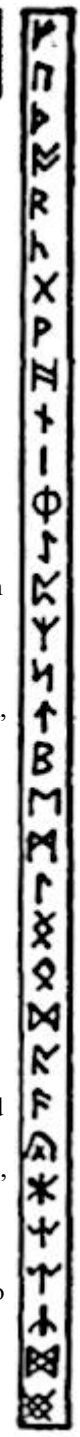
Thus, the Germans led their peoples back to the ancestral homeland, as far as it had reemerged. From Finland and Russia, from northern Italy and Spain, from Eastern Europe and France, a movement of return began.

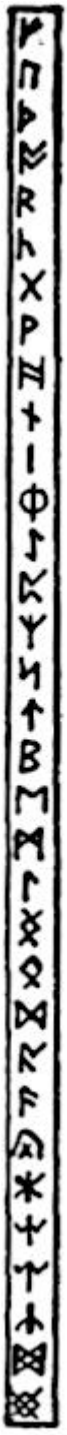
All of these events, however, did not play out over a few years, but of course spanned much longer periods of time.

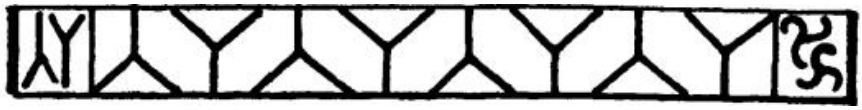
But before the Germans, returning from the south, flooded back into their homeland, steppe peoples—accustomed to lower forms of life—had invaded.

Just as Uppsala had to defend itself against the incursion of the dark peoples, so did Sigtuna, as well as the Germanic holy sites in what is now Denmark and Schleswig-Holstein, and also the sacred places in the Teutoburg Forest, on the mountain near Cleves, where the Lohengrin castle still stands, and on Heligoland. In the earliest and most desperate times, it was not the physical strength of the defenders that repelled the black hordes, but rather rune practices, which drew down and combined the rays of height and depth, condensed them, and hurled them against the enemy.

But more and more, as Germans returning north from the south came to the aid of the priestly centers still existing in the North, everything within these centers was being prepared for the decisive battle against the Tartars.







Freesnana, the highest priestess on Heligoland, brought about the decision with her battle host, which consisted of thousands of Germanic priestly maidens and women. She left Heligoland and, dressed for battle in armor made entirely of golden cords and plates, mounted on a golden-armored horse at the head of the Frisian war-bands, she defeated the main force of the enemy.

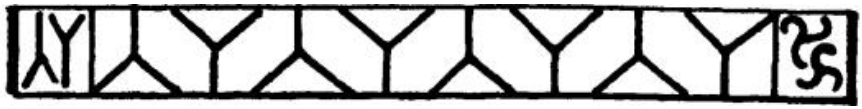
What was decisive here, above all, was the name and the power of this priestess, who was later declared the ancestress of the Frisians. The enemies themselves saw Freesnana as a goddess and pressed toward her in order to be slain by her hand, by the hand of the white goddess from the holy land (Heligoland)—so that they might take her image with them into the afterlife, an idea that was widespread and based on certain laws of reincarnation processes at the time.

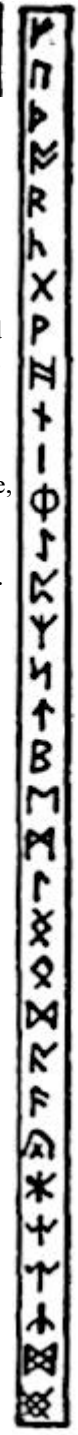
Among our ancestors, women were as capable of bearing arms as men. Pure gender sought neither privileges nor protection. Likewise, both priests and priestesses could marry. Only knowledgeable and strong mothers can give birth to a strong race. Brotherhood is a society without privileges. Such a society develops all the soul-forces. The development of the self is thus assured for both sexes. Privileges awaken greed and slavery. With the enslavement of women, the race perishes.

It was therefore nothing unusual for women to take part in battle. This was still the case 2,000 years ago in the wars between Germans and Romans. Here, I also recall the "legend" that survives in Cologne on the Rhine. According to this legend, 11,000 virgins from England (Low German: Engelland, Angelland) came to fight for the true faith and were murdered in Cologne by heathens. In Cologne, even today, the interior walls and ceilings of an entire church are covered with the bones and skulls of these maidens. Eleven flames in the Cologne coat of arms still commemorate the 11,000 virgins. The Roman Church has exploited this legend for its own purposes. But England could never have sent military forces to fight for the Roman faith, for up until around 900 AD England was Arian-Christian, i.e., Germanic-Christian, and before that time was anything but Roman. So the "heathens" who, after betrayal, overpowered these 11,000 maidens were either Romans or Tartaric heathens.

After the victory of the Frisians under Freesnana, certain areas were assigned as settlements for the "Tartars." There, they lived separated from the Frisians.

Radiating outward from Friesland, the renewal of the Germanic realm now took place. The Frisians founded Cologne on the Rhine, Berlin on the Spree (“Temple-Hof,” etc.), the Frisians settled Rügen, Pomerania, and Mecklenburg.





The Frisians turned south and settled Württemberg (Babergaü, Stuttgart) in alliance with the Swabians, the Saxons, and other Germanic tribes. Thus a new cultural center was created in what are now the provinces of Hanover, Westphalia, Holland, Denmark, with high cult centers at Aurich, Leer in East Friesland (with the Vlytenberg), Bentheim, Cleves on the Rhine (the birthplace of Lohengrin), Lanten on the Rhine (the birthplace of Siegfried), Cologne, Osnabrück (with Desede, Iburg, Tecklenburg), Detmold (with the Externsteine sanctuary), Göttingen, Hanover, Bremen, Bardowick, Odense (in Denmark), and so on… Heligoland, after the departure of Freesnana—later renamed after her as Friesland—lost its significance more and more.

It is certain to me, based on my research, that at that time connections were again established with the Germanic initiatory sanctuaries in Egypt, Greece, and in the Carmel Mountains. It is also certain that the "Greek myth" of Jupiter as a "swan" and "Leda" was created by priests in Leer (in present-day East Frisia). It is also certain that Frisians settled England several thousand years ago. The last migration of Frisians and Saxons to England has even been historically established within the range of our present era.

In England, the rune row of the Frisians has been able to survive. In Germany, it fell victim to Rome's destruction and collecting activities.

For all the aforementioned reasons, we rightly designate the rune row preserved in England as the Frisian-Anglo-Saxon rune row.

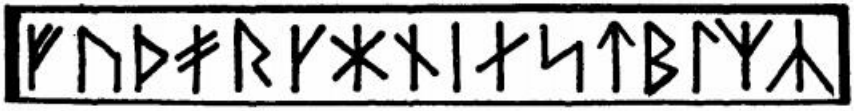
The Thames=Knife Futhark with 28 Runes

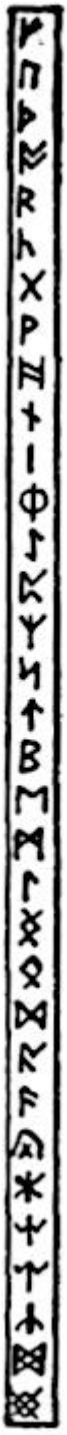
This Futhark, with 28 runes, is engraved on a knife that was found in the mud of the Thames. This 28-rune Futhark is clearly an abbreviated version of the Frisian-Anglo-Saxon Futhark with 33 runes. Thus, this Futhark with 28 runes served a special purpose. Some runes are rearranged.

The Kylver Stone Futhark with 24 Runes

This rune row with 24 runes was found inscribed on a stone in an old grave in Kylver within the churchyard of Stanga (pronounced "Stonga") on the island of Gotland (Sweden).

Some runes are a bit unclear. The order is generally, except for small deviations, the same as in the next Futhark of our rune table. The shape of some runes is different.





I will return to this rune row later, especially regarding the word "fultus" (from right to left "fuilus") which is engraved next to the Futhark. In addition, we find on this stone another very important symbol that is also worth discussing.

Such a Futhark was placed with the dead because it was known that the Futhark is a formula row that also brings about rebirth.

The Vadstena futhark with 24 Runes

The Vadstena Futhark consists of reversed runes, as shown in the drawing in our rune table.

This Futhark was found in raised work on the surface of a gold coin, which was worn as a lucky coin. This lucky coin was found at Vadstena in East Gothland (Sweden).

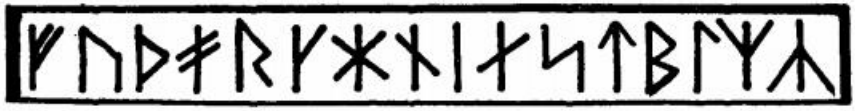
Besides the Futhark, the coin also bears the inscription "lufa tusa" and, in the image, the head of a person, as well as the depiction of an animal, half bull, half horse, and a dove.

This coin too must be discussed in more detail later.

The Common Germanic futhark with 24 Runes

The use of this rune row has been proven everywhere where Germans still live today, or once culturally enriched the earth. Professor Herman Wirth demonstrated with this Futhark that all alphabets, writing characters, and symbols in all parts of the world originate from this Germanic rune row. Among the Germans, this rune row—which also corresponds in number to the letters of the alphabet—was used from a particular point of view. Among other things, this viewpoint was completely astrological, something which Herman Wirth in his book "Der Aufgang der Menschheit" (Publisher Eugen Diederichs, Jena) avoids stating openly (probably because recently all ruling authorities have planned a campaign of destruction against astrology), but the content of his book and his conclusions actually prove only the fact that this is a series of astrological symbols. This is not the place to go into Wirth's valuable work in detail; that will be addressed in other publications of mine.

In many respects, the common Germanic Futhark is similar to the two other 24-rune rows. Further details will be discussed later.



The Nordic futhark with 16 Runes

This Futhark is the one that was demonstrably in use exclusively in northern Europe in both the earliest and later Middle Ages. The number of 16 runes is also astrologically based, and also for reasons different from what Herman Wirth suggests. My position on this point is well considered, but since there isn't space here, the proof will have to be set aside for now.

A whole number of runes from the 24-rune rows are no longer present in this 16-rune row. As can be seen, very specific runes from the other rune rows were selected to create this 16-rune row. However, as a script rune row, the number of 16 runes was entirely sufficient, as can be seen from how this rune row became a script rune row.

Alongside different spellings, some runes also show a certain mutilation. The sequence is, with a few minor deviations, the same as in the other 16-rune rows.

This Futhark found its greatest application on thousands of gravestones in Sweden and Norway. Today, this runic script is still a subject taught in Swedish public schools.

The Swedish-Nordic futhark with 16 Runes

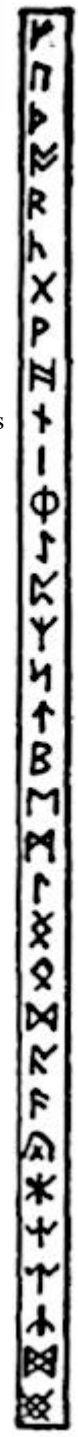
A rune row, whose signs are also found in many inscriptions on Swedish gravestones.

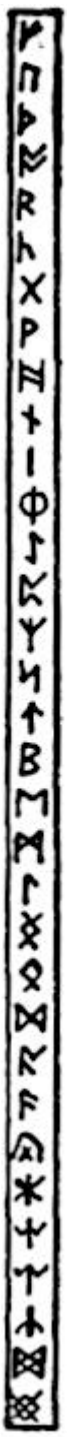
The Danish futhark with 16 Runes

The forms are based on the shapes of the Swedish-Nordic Futhark. The order is slightly different in the last runes. This script was particularly used on the many runestones in Denmark.

The Helsing Runes futhark with 16 Runes

Here I present two types of this short rune script. This script can only be read by someone who knows that the runes were built into a five-line system (similar to our musical notation, which also seems to be based on the runic system). The respective rune was indicated in a single or double staff line at the appropriate height. In the first rune row of the Helsing Runes, we even find dots given as staff marks.





Many indications suggest that these Helsing Runes (the name comes from the Swedish site where they were found) represented a kind of secret writing used within a smaller circle of initiates. The signs easily lent themselves to forming bind-runes (connected runes).

The last two rune rows of the rune table have already been briefly discussed.

In addition to the rune rows, I also drew two numeral rows on the left and right sides of the rune table, to be able to number the individual runes and to show that the numerals presented to us as "Arabic" numerals were developed from Germanic runes. I have already demonstrated years ago in my magazine "Der eigene Weg" that the so-called "Roman" numerals also originate from runes.

On the left in the first column of the rune table, we now find the numerals in the form in which they developed from the cross-in-a-circle. Here we also find the explanation of why we are used to drawing a "hook" on the numeral "7". I will later provide proof that this writing habit has deeper reasons.

On the right in the last column, we find numerals as they developed from the cross mark, combined with the diamond shape. Now we know how the Gothic numerals originated. More will be said about these numerals as well.

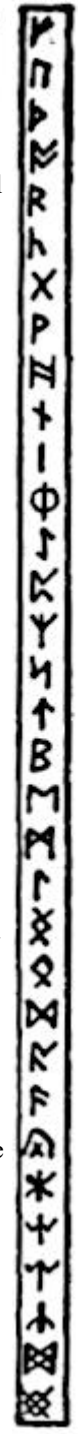
On a special table, which I placed below right in our rune table, we also read in runic script:

"The fundamentals of Numeral forms."

In this table, the basic forms of all numeral shapes are given, which today are called "Arabic" or Gothic numerals. The runic basis of our numerals is thus presented so clearly that it really requires no further explanation. Nevertheless, this table will also be discussed later in all details, for these matters are important.

With this, I have now briefly discussed all the rune rows presented on our rune table. In all further explanations, I will repeatedly refer back to this rune table.

Additionally, in the "Rune-Library" I will present all available writing systems of all peoples, so that readers can see how the Germanic runes are recognizable as the basic forms of all other scripts, to varying degrees—a strong



proof that the Germanic peoples were not only everywhere the givers, the bringers of culture, but also a reminder that it is high time for us to regain what we inherited from our ancestors: with the knowledge of the runes, also the moral stature and spiritual power of our forebears.

Conclusion to the Content of the First Part

The content of this first part is rich with foundational insights. The foreword and introduction have demonstrated the importance of inheritance. Only what is already present in the seed will one day become tree, blossom, and fruit. Everything else is artificial growth.

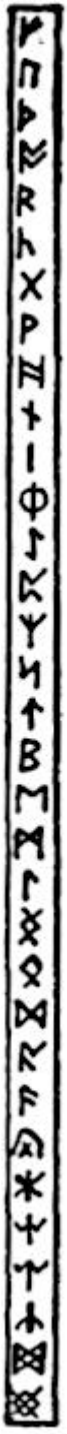
Further, the nature of the true holy script, the true holy word, and the true holy deed were clearly laid out, and the question of where we find the true holy script was answered. From the discussion on the difference between word-script and letter-script, we gained further understanding.

The section "Racial Spirits, Racial Souls, Racial Bodies" addressed the masked battle of spirits on this earth, and under the heading "Where our fathers' heritage remained," it was shown how anti-cultural powers systematically and with force and cunning destroyed culture. But we also read how the global lie is branded by rune-finds, and how, despite all hardship, the Germans did not allow the runes to perish.

Astonishingly, we see further that, despite all devilish plans for annihilation and despite all persecution policies, the true holy script of the Germans has been preserved for us in no fewer than nine Germanic rune rows—and that some of these rune rows are still in use.

In all this, it was necessary to provide an overview of the connections that every truly educated and thinking person should be able to see through. If some of it is too high for certain others—that is not my fault.

But above all, what is now most important for the people of today is the application of the runes! In the content of this entire modest book, which here lies before us as the first double-volume of the Rune Library, lives and weaves the thought that the runes are more than just ordinary written signs, and that—as I discovered decades ago—they represent formulas of direction, space, and power, which, through rune-speaking and rune-exercises, become magically effective in a manner akin to natural radio-electrolysis. (Perhaps this word best illustrates the matter.)



This discovery resulted from the insight that the entire space around us is filled with interwoven rays and waves, with rays and waves that come from the heights of the cosmos (cosmic rays), with rays that come from the depths of the earth (terrestrial rays, earth rays), and with rays and waves emanating from the objects surrounding us.

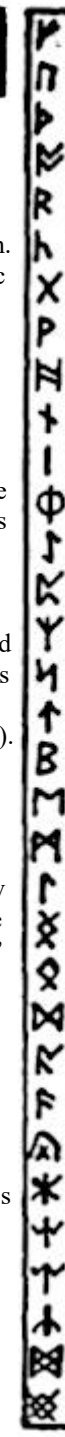
The cosmic rays, which modern science discovered and established with complex devices around the middle of the second decade of this century, I had already discovered in the first decade of this century—and further, also the terrestrial rays and the formation of rays and waves by things in the environment.

But I recognized further that these rays and waves from the spaces of the heavens as well as from the depths of the earth and from the objects of our environment represent the true primordial power, the primordial substance of all matter, the building material as well as the shaper of all bodies—the essence of life itself.

Furthermore, I recognized that it is only a matter of how we channel this primordial power—these rays and waves—into our bodies, and I determined that these rays and waves themselves, when we attune our body to them, can take hold of the body in accordance with its own structure, so that the body reacts purposefully and is prompted to movements and to the utterance of words, guaranteeing the greatest receptivity. My discoveries were crowned by recognizing the runes as posture-signs of the body in exercises (rune-gymnastics) and as keys to the chanting in rune-practice. In rune postures, rune movements, and rune chanting, the body is oriented and set into vibrations so that cosmic rays, waves, and terrestrial rays are absorbed by the body and bound to the body's substance or transformed into life-giving energies.

The following years and decades were spent further developing the insights gained in this field. Care was needed to separate the genuine from the spurious.

The insights also demanded a thoroughly positive attitude toward the questions of race, religion, and worldview. All of this, to the benefit of the world, found expression in my journal "Der eigene Weg" (The Own Path) since 1924. What had to be accomplished in this journal was above all a fertilization of thinking minds. In doing so, much had to be conveyed in veiled form, since scientists fear any thought that might put at risk the suggestions that helped them advance their careers.



Further, the system had to be developed quietly, without snoops and plagiarists learning too much. On the other hand, it had to be given out, for the need is great.

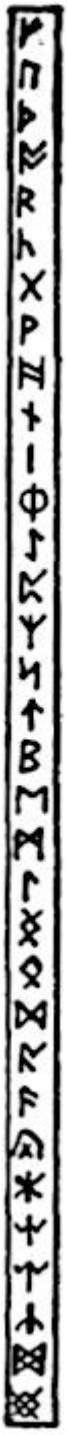
Thus, I gave lectures in which I connected astrology with rune research. In year 5 of "Der eigene Weg" (1924), I began my publications on the Germanic runes under the heading:

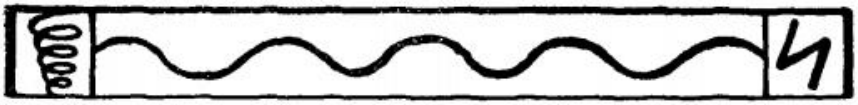
"Runes whisper true counsel!"

I consciously created this phrase as a genuine rune-formula. The aim was to embody the rhythm of the "four" in four words and the rhythm of the "seven" in seven syllables. In doing so, I experienced the rhythms of the lozenge (rhombus), the spiritual key-word of the root (radius), and the wavelength that is astrologically expressed through the planet Jupiter. I also experienced the connecting rhythm of the sevenfoldness, the wavelength expressed astrologically through Venus. Furthermore, I had to take into account the effect of all important vowels and consonants. The triple "r" stood for Jupiter-Mars and for "Run"—the rhythmic current, which also includes the vowel "o." The vowels u, a, u, i, i, a were inserted in the correct sequence. The force working in the direction of the sphere was sent forth in the final "t," in the word "Rat" (counsel).

This rune formula, because it resonated everywhere, was later imitated—though distorted and altered—by **Rudolf John Gorsleben** into the saying “Runes whisper true counsel” (“Rune raunen rechten Rat”). Characteristically, in the borrowed but falsified formula (meant to evade the law of original authorship), the vowel “i”—which in the true formula establishes the axis of the self and self-awareness, giving it structure, and, combined with “ch,” produces the spherical force and nurturing effect—is missing. Whereas my formula deliberately used the vowels a, e, i, u twice, and let the “o” have its effect through the number of words, four r’s, and double “g,” Gorsleben lets the vowel …e- appear twice, and the formative “i” disappear completely. We will pass over what may have motivated Gorsleben’s approach—he died in recent months; we do not judge the dead. But we see here how much the sphere of thought, the sphere of will, and the formation of words must find expression in the whispering of runes, and from this example, we learn that the rays and waves from the farthest and nearest environment inevitably shape within us either a word of healing or a word of un-healing, just as they must trigger either the correct or the incorrect rune stance and movement. This example also shows how cautious I have always had to be, and still must be, with all publications.

On the other hand, I now believe the time has come when it is necessary for Rune Gymnastics to step forward and shape the new future.

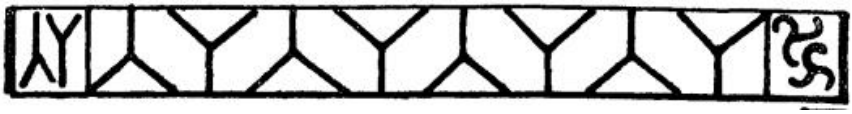


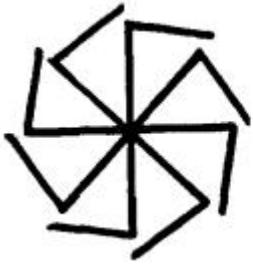


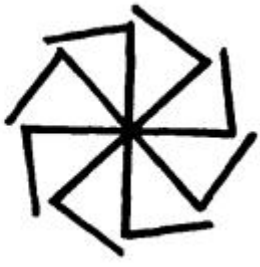
Thus, I begin already here with applied runology—with rune-gymnastics—which, in connection with rune lore, makes it possible to absorb, store, and radiate the vibrant and oscillating primal forces, and to send them forth at will.

With these harnessed heavenly and earthly radiations, we can not only physically free ourselves from illness, but also dispel emotional blockages and spiritual weakness. We can also, from the abundance of cosmic and earthly forces, transmit primal life force—even across great distances—by sending runic energy to others, purifying sensation, clarifying thoughts, and directing the will.

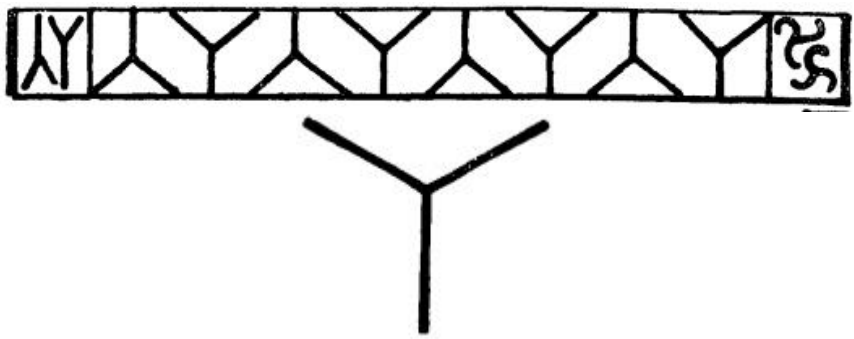
The direction and method by which we accomplish this will be shown in the second part of this book and in the following volumes of the Marby Rune Library, based on more than twenty years of experience.







Second part



(Inch-Sal) "Bend the Salvation!"

Rune Gymnastics, the Notwende

Turning Point/Turning of Need!

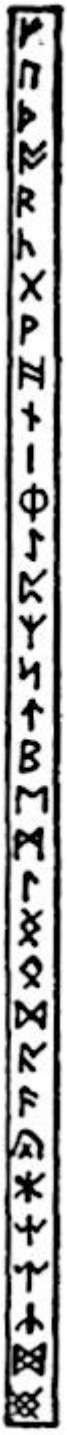
All knowledge is dead if we do not bring it to life through application. All insights are barren if we do not develop them into action (Rönnen). Only the one who acts (Rönnende) is king, is master of himself and the world around him.

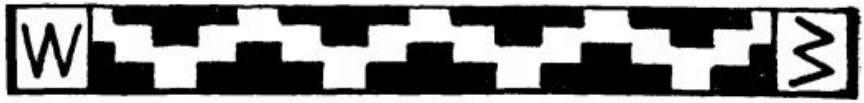
Knowledge may teach us to recognize need, but only application can turn that need. We all know today that we are surrounded by a world of radiant primal forces (Ar-Kräfte), and we are also aware of our need/distress (Not). The idea naturally arises: to use the primordial force-rays to turn (remedy) the need. But how? This question is answered by the Rune Circle.

The rune-adepts of all times knew that the need of the individual and of all humanity would one day cry out to heaven. They also knew that this cry to heaven—the whispering of the runes, combined only with rune-gymnastics—could once again turn the need. But the rune-adepts had to remain silent and secretly hide what they knew, because the Roman Church persecuted them "unto death" using the superstitions of the masses, and science shrouded everything in fog.

But the rhythm of the times demands a turning of the need summoned forth by demonic, misguided thoughts. Public thought, sworn to "scientificness," is now at least somewhat able to grasp the rune-concept. It is no longer necessary to shroud the rune-findings in mystical garments. Now the Notwende can begin.

Rune-gymnastics, the whispering of the runes, now steps forward again. Thus, not only does a turning point arise for those who practice daily, but step by step for all of humanity. A spiritual revolution is taking place, an upsurge toward a complete revaluation of all values. Those who live off the need of





others will resist with all cunning and power—that is certain. But it is also certain that we will remain the victors. With us is not only the new age, but also the re-won primal force that will turn all need.

To initiate this Notwende (turning point/necessity-turn), the Marby Rune Library is now appearing. Step by step, it will show how we can link together the rays from above, from below, and from the world around us within ourselves, and then radiate them outward from ourselves.

Let it be considered: as an introduction, I can only set down here in brief guiding maxims what is to be brought in the following rune booklets. In doing so, as the discoverer of this field, I have no particular ambition for honors, but it is important that, since this field is finally being entered upon, the discoverer of this field should initially play a decisive role. He will best be able to lead in this area—though always from the standpoint that he needs many collaborators. Nurturing this group of collaborators is necessary.

I now proceed, in guiding theses, to address the theory and practice of runology as applied rune-gymnastics.

On the Structure and Types of the World-Spaces

The Over-World Space

1. Beyond the world-space, there exists a space at rest. This space radiates. We call it the Over-World Space (Aeber-Welten-Raum).

The Earth-Inner Space

2. Within the earth there is likewise a hollow space at rest. This space also radiates. We call it the Earth-Inner Space (Erd-Innen-Raum).

The World-Space

3. What we call world-space is a space permeated by radiations from the Over-World Space and filled with moving stars—a space that is only lightly materialized.

The Earth-Matter Space

4. What we call earth is a space filled with radiations from the Earth-Inner Space and with material vibrations—a space that is more heavily materialized (the earth's crust).

The Wave-Space

5. Between the world-space and the space filled with earth-matter is the space of radiation exchange, of wave exchange, and of the interaction and transformation of rays and waves coming from both directions—above and below. We call this space the wave-heaven, wave-space (Wellenhimmel, Wellenraum).

The Structure of World-Spaces Divided into Five Zones

According to the Copernican world view (with the Earth as the center)	According to the "newer" view (the world as hollow Earth)
Super-world space	..... Earth's inner space
World space (star space) ..	..... Earth-material space
Wave space	..... Wave space
Earth-material space	.. World space (star space)
Earth's inner space	..... Super-world space
M	M
Earth's inner space	..... Super-world space
Earth-material space ..	.. World space (star space)
Wave space	..... Wave space
World space (star space)	..... Earth-material space
Super-world space	..... Earth's inner space

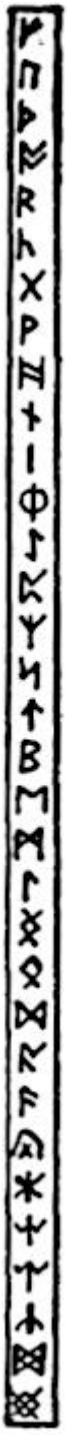
M = center of the respective world view

About Materiality

6. The Over-World Space (Überweltenraum) is immaterial (unstofflich) and broadly extended.

7. The Inner-Earth Space (Innenerdraum) is immaterial and narrowly confined.

8. The World Space (Stellar Space) is partially material (stofflich) and in various states of tension.



9. The solid, fiery, fluid, or gaseous Earth-Matter Space is material and in various states of tension.

10. The Wave-Sky (Wellenhimmel, Wallhall) is of subtle matter (feinstofflich, i.e., composed of rays and waves) and in changing states of tension and relaxation.

About Movement

11. The Over-World Space is motionless (unbeweglich).

12. The Inner-Earth Space is in itself motionless, but is carried along by the movement of the Earth.

13. The Stellar Space is in itself in rhythmic motion.

14. The Earth's body is in rotational motion and, in addition, in spiral-like forward movement.

15. The Wave-Sky is in constant fleeing and streaming motion.

About Effects in the Spaces

16. The first to third dimensions govern all spaces.

17. The “spherical angle” (sphärische Winkel) has effects in all spaces.

18. The “plane angle” (Flächenwinkel) has effects in the Inner-World Space, in Stellar Space, in the Earth's body, and in the Wave-Sky.

19. Angular values are tension values.

20. Difference in tension creates current and movement; movement creates current and difference in tension.

About the Path and Nature of Materialization

21. Matter is condensed space. The condensation of space into matter is always occurring; the dematerialization (Entstofflichung) of matter into space also.

22. The building blocks of matter are rays and waves; they become ions and electrons. The cause and beginning of atom formation is the force of attraction and movement. The condensation of space arises through an interweaving of rays and waves.

The condensation of space arises from the interweaving of rays and waves.

23. The dematerialization of matter is the result of the radiation and dissipation of matter and the resulting disentanglement (dissolution) of the previously bound space-rays and space-currents.

24. Since direction, distance, and angle are values of tension—and since tension produces flow and movement, and flow and movement then materialize space-rays and star-waves—dematerialization also occurs under certain movements, flows, tensions, tension values, angle values, and directional values. Rays and waves of space and stars thereby become free again.

25. Certain directions, distances, angles, tensions, and flows can be produced by specific body postures, sound formations, and movements. Therefore, we can materialize and dematerialize, shape, transform, and dissolve as we will—according to the measure of our knowledge and abilities, and according to the direction and firmness of our will.

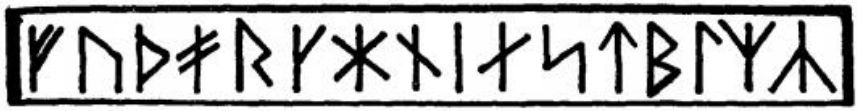
Living beings = beings of life.

26. All living beings are the fruit, the product, of the fields surrounding them. Furthermore: in living beings, the individual space-fields intersect, act as apparatuses, as bridges, to connect with one another. Living beings are organs of the space-force fields that strive toward each other. Living beings are antenna stations and transmission stations of the power fields of the heavens and the earth.

27. Specific spatial regions construct specific antenna-organs and transmission-organs. Certain directions, angles, tensions, flows, and movement rhythms build specific antenna and transmission organs (bodies of metals, stones, plants, animals, humans, and disembodied beings).

All values that we find in the space-sphere become substance, form, and activity within the bodies of living beings and events in their surroundings. What we call “species” is the particular material form created by the preference of certain space values.

(Where the mass of the space-sphere manifests, there arises, among other things, the jellyfish. The borders between spheres form the physical boundaries of this animal.Where the directions and radii of the space-sphere manifest, snowflakes, crystals, and bones are formed. Where the tensions in the space-sphere manifest, tendons and ligaments are formed—where they try to



bridge over, nerve cords and organs that serve the impulse for movement, which itself arises from space-tensions.)

28. Every body resolves again into rays and waves when it is no longer able to serve the essence of life as a living being, as an antenna and transmitter for rays and waves. The rays and waves themselves, if not re-bound, will later again become tension, angle, and directional values of the various spaces.

29. The space-sphere of the world of appearances has created living beings as the expression and tool of its life and its essence. It maintains the forms of living beings for a certain time; it develops the forms; it builds organs in which life can become conscious.

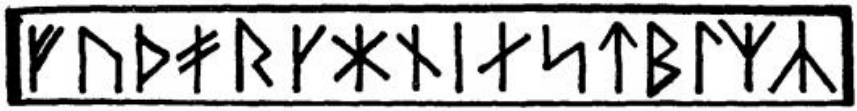
Only then—when man consciously grasps and channels the streams of life—does he begin to live fully consciously.

30. The life-circle, the hollow space-sphere, which is permeated by the consciousness of every living being, is of varying size. Most people remain earth-bound. Thus, they do not become free. They eat, drink, sleep, work, and reproduce—or not—but they do not pray as life requires. They do not expand their consciousness, do not nest their awareness into the other spaces of the space-sphere.

They do not stretch the feelers of their soul's antennas into the heart of Mother Earth or into the cosmic-wide space of the Father of all worlds. They do not speak their spirit into the deepest depths or the greatest heights and thus do not enter into eternal life. They vegetate, are exposed to every environmental influence, and die as if they had never been.

But man can channel rays and waves from the power field of the earth as well as from the power field of the heavens through himself—he can also generate them within through thought—and in this way become and remain healthy, capable, and powerful, even continually rejuvenate himself.

Furthermore, man has it in his power to build within himself the knowledge of the essence of the active forces and to gain clarity about this essence. He is thus capable of recognizing the gods and the primordial god—to the extent that his antenna-organism and fundamental disposition allow—and even more, if he refines this organism and makes it capable of receiving and processing every and all waves of any frequency and wavelength.



Rune exercises: the only true form of prayer. Man as antenna and transmitter.

31. Man has it in his power to place his body in a specific direction by means of position and posture changes. If he does this consciously and also speaks the appropriate words, he thereby makes himself receptive and conductive to specific rays, waves, and forces.

32. Man is also capable of using various body postures and movements to achieve a very specific experience and reception of world-forces. His body is the key which—if consciously handled—unlocks all possibilities of the world.

He can draw all values of life and existence directly from the source, which is not possible to the same extent for other living beings. What we call human consciousness truly begins only when man begins to consciously become and act as a key to all these sources. Only then can he spiritually, emotionally, and physically evolve and refine himself without limit—through energy intake and transformation (transmutation).

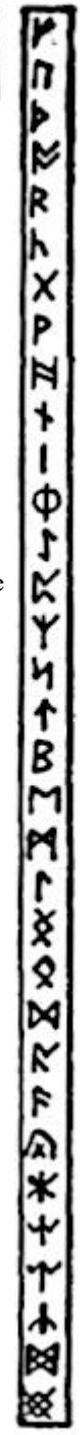
33. We know that with our radio antenna we can not only receive but also transmit through feedback. Thus, the human body is not only a natural, finely organized antenna but also a powerful transmission device.

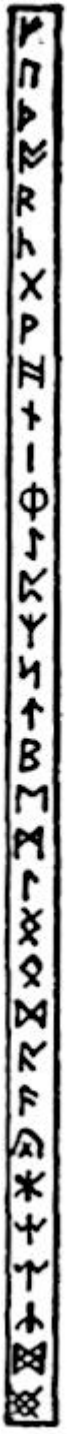
In the same posture in which man receives rays and waves from a certain direction, he can also, in the same or another posture, send out high-energy rays and waves in a chosen direction.

In the same posture in which man receives rays and waves from a particular direction, he can also—in that same posture or in another—send out highly charged rays and waves in a desired direction.

The relevant body postures that a person must assume as an antenna and as a transmitter have been conveyed to us in the form of the runes. To assume a rune posture, to think, whisper, speak, sing, or call the corresponding word—whether to receive as an antenna or to send as a transmitter—is what I call performing a rune exercise.

The runes are therefore not only script signs or speech signs, but also movement signs, and naturally their greatest value and importance lie in the fact that they are movement signs of a cosmo-bio-energetic nature.





34. It is clear that every person—whether intelligent or less so, poor or rich, educated or uneducated—will in the future have it in their own hands, according to the measure of their pure will, ability, knowledge, and experience, to draw down as many high rays from the cosmos and as many deep rays from the Earth as they wish.

Since the streams from these two force fields—Heaven and Earth—are life-generating, life-awakening, and life-containing streams, the one who knows the runes can thus free themselves from all illnesses that are rooted in a deficiency of life force. And nearly all diseases are based on such a deficiency.

Furthermore, the rune practitioner, through daily practice, is able—using the excess life force now made their own—to heal other people of diseases. They can, because they can send out these forces over great distances, also heal the sick across seas and lands. Moreover, every practitioner, depending on their diligence, practice, ability, and mindset, is able to order and shape events in their environment according to their will—so far as they do not encounter resistance from greater destiny.

35. With rune knowledge—when used to transform one's body into a sensitive antenna and capable transmitter—the striving person develops an irresistible power. Through the rune circle, they are truly set on their own feet and made capable of asserting their intentions and will in all events. The force developed by the rune practitioner, and only that force, makes them a conscious shaper of their destiny.

36. But something else will also happen: the spirit coming from the forces of Heaven, the emerging rune power, will separate the sheep from the goats. Every person is a key only with their body. According to their inner will and innermost orientation, they receive rays and forces. If their inner will and orientation are good, the rays and forces stirred within them will bless them. But if their will is directed toward an evil goal, those same rays and forces will destroy them.

Thus, it lies with each rune practitioner whether they prepare for growth or ruin.

Body, Body Tones, Organs, and Pitch

There is a tone at which each body vibrates, resonates, and swings the most—a sign that each body is tuned to a specific tone, a specific wave.

This tone is called the body fundamental tone (Körper-Grundton), and it is different for each person.

What applies to the whole body also applies to each body zone (head, neck, chest zone, etc.). Each body zone also vibrates strongest at a specific pitch. These are called: head-zone fundamental tone, neck-zone fundamental tone, and so on.

Each organ—just like every bone—also has a fundamental tone. We call these: stomach fundamental tone, kidney fundamental tone, etc.

We will remember all these terms for the future so that we clearly understand the zone or organ in question and its tone.

Now, every body has a fundamental tone, but this tone lies within a whole scale of tones to which the body also responds. It is found that low tones resonate with the feet, and the higher the pitch, the higher the resonating zone.

If we go below the tone where the feet resonate, we can bring even our aura beneath the feet into vibration.

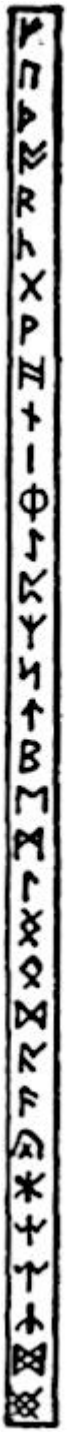
If we go above the tone where the head resonates, we set into motion our magnetic body zone (aura) above our head.

Thus, with specific pitches, we can consciously reach, influence, stimulate, calm, and make each body zone and organ receptive to high and deep rays.

In this way, we can consciously play the song of life on God's harp—our body—and nourish our body, soul, and spirit daily with the dew of Heaven and Earth.

Body, Body Tones, Organs, and Sound

What applies to the fundamental tones of the body, its zones, and organs also applies to vocal sounds. Each body responds best to a certain sound frequency. Each body zone begins to vibrate when we speak certain words.



For every organ, there is a key, a rune word.

Volume and Sound Intensity

Volume and intensity also play a role, as we find during rune exercises. Depending on the goal, we will learn to observe certain rules here as well.

The fundamental tones, key words, and the volume and sound intensity will later be treated case by case in the course of further discussions on rune gymnastics.

Rune Gymnastics.

The First Exercises of the I-Rune.

(“All that is exalted is simple!”)

Exercise time: Always.

Exercise location: Anywhere possible.

Purpose of the exercise: Strengthening of the body, removal of blockages, release of emotional inhibitions, strengthening of the I-consciousness, rejuvenation on all levels.

I=Rune Form Exercise

Rune Postures:

1. Standing posture: Upright body, eyes looking straight ahead, chin pulled slightly in, shoulders slightly raised, chest arched, lower back hollow, abdomen drawn in, buttocks pressed together. In standing: feet at right angles. In walking: feet pointing straight ahead. Arms hanging loosely, elbows slightly bent, palms facing forward, shaped like shells. Overall: a military standing posture.

2. Sitting posture: Upper body as above. Legs held gently together, feet placed together. Hands resting lightly on the thighs. Arms at the sides.

3. Walking posture: Upper body as above, elbows slightly moving during the walk, palms shell-shaped and slightly facing forward. The back foot pushes off with the big toe during walking.

This must be practiced daily. Practitioners are asked to send reports. Advice will be given as time allows. Two hot baths per week help release waste products. The appearance of ulcers is a sign the body is purifying itself. In that case, hot baths and enemas help further. The goal is first to cleanse the body and gain control of it. No harm can come from the exercises.

Additional rune posture exercises will be provided in later sections.

Avoid hatred, envy, and brutal lustful thoughts. Be sexually moderate, without forced abstinence—use reason. Set your entire orientation toward growth.

After the Rune Form Exercise comes the Rune Sound Exercise:

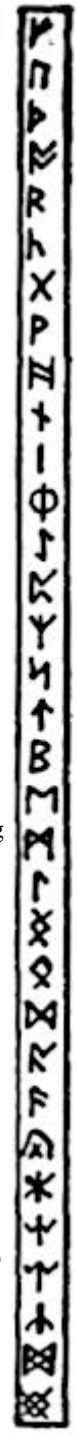
1. Inhale deeply. Duration: 5 seconds = seven steps in a regular walking pace. No longer at first; if one cannot inhale deeply, proceed slowly, starting with about four steps.

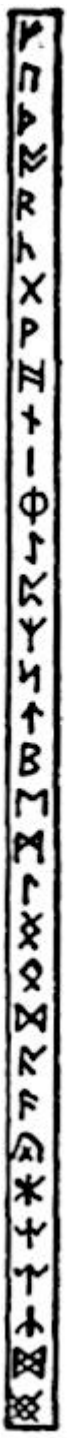
2. Sing the “i” sound softly, in a pitch and tone that feels natural, not with a wide-open mouth. Practice several times daily.

3. Ascend from this tone without following the scale strictly. Do not pause during the tone shift. Practice several times daily.

4. Hold the “i” sound for about 10 seconds (12 steps or longer). Practice several times daily.

5. Let the sound “i” flow through the body from bottom to top, then from top to bottom, and again from bottom to top. Begin with a deep tone, climb upward, descend again (siren effect). Duration: 4 seconds max for now. Practice several times daily.





6. Same as above, but from the lowest tone to the highest tone that can be sung softly without effort. Practice several times daily.

7. Same as above, but begin with the high tone and descend to the lowest. Practice several times daily.

8. Same as above, starting low and jumping to high. Exercises 6, 7, 8: each “i” sound lasts about 4 seconds. Practice several times daily.

9. Proceed step by step, in correct order with exercises 1–8. Only move to the next once the previous is integrated. First, get used to proper inhalation. Inhale correctly only after fully exhaling. Practice breathing during walks in nature. Exercise 2 should be practiced alone for at least seven days. On day 8, begin exercise 3, continuing exercise 2 alongside. After another 7 days, begin exercise 4, and so on.

This is the slow path. It is the safest path. Do not skip a day. Total practice time: 30 minutes to an hour daily. It is possible to progress faster.

In some practitioners, the effect of the “i” will be felt immediately in the body. These individuals may shorten the time between exercises to four days, but further shortening is not advised—only in extreme cases. Anyone advancing quickly must practice longer each day. The safest path remains the slow one, especially to avoid emotional crises and physical detox symptoms.

The most important thing is first to orient the body toward a conscious I-direction and allow this direction to manifest and settle in the body. The upright, conscious posture we assume is the same as the military standing posture, proof that old army training still retained remnants of the ancient rune practices. That posture served to make the recruits’ bodies into receptive antennas.

What was practiced in the Prussian army was already a form of rune magic. For us, the goal is likewise to make ourselves receptive to the direction and forces of the I-Rune—but not so that others command us, rather so that we command ourselves.

Always and everywhere, when we assume the I-Rune posture, we hold the thought within us that we want to receive forces from two opposing directions—the infinite vastness of Heaven and the center of the Earth—so they may become I-consciousness within us.

Thus, we draw the consciousness of eternity from the endless space of the heavens and the consciousness of Earth's evolutionary history into ourselves. An immense power—manifesting only according to our personal capacity—then flows through our physical sensory field (emotional aura), our life force field, and our body, when we consciously orient ourselves toward this power.

We become a self-aware pillar, the I-Rune itself, through daily mastery of this current. We become a true personality—an individual. Once we have become that, we will, through further rune exercises, draw from the forces of Heaven and Earth what we need for the struggle for existence and the struggle for our brothers and sisters, now and in the future.

Four Thoughts During the I-Rune Exercise:

"I want to be self-aware, uniting Heaven and Earth—an antenna for the rays and waves of the primordial force, which shall further awaken and strengthen the I-consciousness in me!

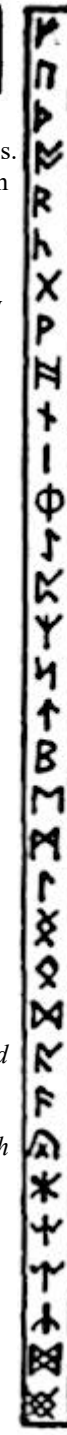
I want to experience everything self-consciously, do everything self-consciously in the future—I want to be truly my own!

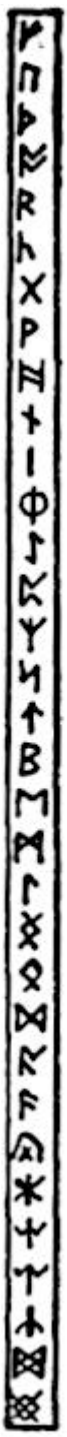
Therefore I draw strength from the deepest depths, from the sphere of Earth, and from the highest height, from the sphere of the Beyond-World, the two sources of physical and spiritual-soul life, by aligning myself toward both, straightening and stretching, and channeling the currents of these force fields through me!

As sacred writing, sacred word, and sacred deed are in harmony, I form with my body the I-Rune, speak or hum the vowel "i", and thereby bring my body into rhythmic vibration at a frequency corresponding to a certain cosmic ray, the ray of the I-Rune, and that wave now flows through my body and transforms the universal I-consciousness into my own personal I-awareness!

My body is now the antenna of the holiest ray of I-consciousness, which flows through me from the millions-of-light-years-wide worlds of space into the center of the Earth!

I align all currents flowing above, below, and beside me—even the finest kinds—in parallel with my body, so that these currents may calm me, strengthen me, and make me enterprising!





Something within my body blossoms. By itself, it wants to return again and again to the holy direction of the "i"-rune.

The upright-standing human being is the I-Rune. The I-Rune is me. The direction from above to below is inborn in me, formed into my very flesh and blood!"

The first Effects of the I-Rune Exercise

1. A sudden, noticeable warming of the entire body and a wonderful strengthening and revitalization.
2. A feeling of lightness, youthfulness, and a joyful sense of being sheltered in eternal powers and forces flows through the whole body, even the entire soul.
3. A feeling of vitality and drive throughout the entire day.
4. Thinking becomes clearer, the heart calmer, the whole attitude more hopeful and confident.
5. The entire being radiates greater consciousness. Wherever one goes, one is warmly received. Disputes, misunderstandings, and disharmonies disappear in the surroundings; either by themselves or when one simply attunes in thought to the I-Rune and imagines oneself, even just in thought, standing in the I-Rune position outdoors and chanting this rune. In that moment, the field of the I-Rune flows outward from oneself into the surroundings, creating calm and clarity according to one's will.

Application of the I-Rune Exercise for Illnesses of One's Own Body

Congestion of blood to the head: Practice standing, walking, or sitting. Begin with the highest tone, slowly let the tone drop, hold the tone at the bottom for a while. Practice for about 5–10 minutes.

Poor blood circulation, inadequate blood distribution: Practice standing, sitting, or walking. Start with the lowest tone, raise the tone, then lower it again, vary the volume. Practice for about 10 minutes or longer.

Gland function, inadequate, general: Practice standing, preferably alone indoors. Change the tone until the best vibration is reached. Also vary the volume. Let the tone play repeatedly at a certain height.

Gas accumulation in the body: Practice standing. Vary tone and volume frequently.

Lack of vitality, congenital or temporary (also chills, tiredness, despondency): Practice standing or sitting. (Don't forget to breathe deeply.) Stand or walk, rising on the toes, bouncing on the tips of the toes. Hold the pitch that resonates most strongly in the body, especially in the neck and chest.

Back pain: Practice walking, standing, and sitting. Despite the pain, pay attention to posture. Move the spine alternately—first lift the left shoulder, then the right. Hold the tone that resonates best in the spine. At the end, let the tone settle at the bottom.

For All Illnesses and Their Elimination Through Rune Exercises:

Never forget: First exhale deeply, then inhale deeply. Always maintain a full, calm breathing rhythm. Best time to exercise: One hour before sunrise until three hours after sunrise.

Best practice time: one hour before sunrise to three hours after sunrise.

The I-Rune Exercise and Its Effects

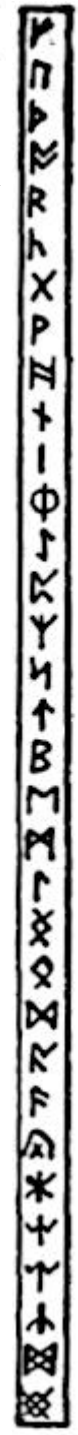
In regard to the physical constitution:

It is explainable in terms of the physical constitution by the fact that, through the specific body posture and the chanting of the vowel "i," an inner, systematic shaking and massaging of the body along its entire length is initiated. High rays and deep rays (Höhenstrahlen und Tiefenstrahlen) are now absorbed.

This stimulates the ducts present in the body, initiating their excretions and the healing of the body. Certain important glands begin to work more actively (including a stronger flow of saliva). The result is the rejuvenation of the body.

In regard to the soul condition:

Not only is the body, in its entire length and its solid matter, brought into its own vibration, but so too are the fluids and gases that permeate the body. Similarly, the layers of air surrounding the body are individually and willfully set into vibration. The fine components of these air layers become more receptive to the body. Further, the magnetic aura of the body is shaken by its vibrations, its currents are aligned and organized to the body, and the magnetic atmosphere of the body and its currents are strengthened—thus enabling the



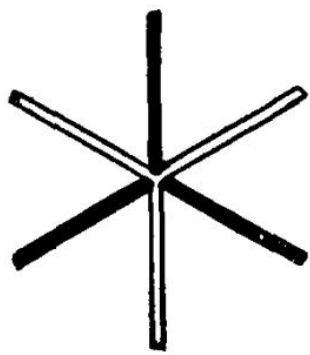
absorption of rays and waves from the force field of heaven and earth, which are then transformed into nerve energy.

In regard to the spiritual constitution:

The fine vibration of the gross and subtle body of the human being, along the axis of the body, creates a particularly magnetic vacuum, whose vibration is similar to that of the Over-World Space (Neberwelten-Raum) and similar to that of the Inner Earth Space (Erdinnenraum) (tension, direction, and substance are everywhere the expression and seat of the indwelling spirit!). Furthermore, the will of the human is directed in the holiest direction into infinite distances and becomes the axis of his being. The practitioner of the runes creates within himself an axis zone of super-earthly will toward existence, an eternal consciousness, the consciousness of the joyful race, upon which all the waves of the environment with their petty "needs" and "worries" break.

In regard to the I-rune itself

The human becomes a living bar magnet that attracts all currents from the direction in which he is set. At the same time, the radiations of the material body are organized. They are directed, more lively. They begin to vibrate, to glow finely. The radiant aura, the field of rays of the holy "I" begins to form. (Many things now become clear: images of saints with halos, the Northern Lights, luminous phenomena with shamanic seeds, etc.)



(Gab-al [I give/allot] and Inh-sal
[I know] combined into Hag-al.)
"Show the salvation, bend the salvation, give the salvation!"

Rune Knowledge, Rune Gymnastics, World Transformation

New Era – New People! One is impossible without the other. — Time is the A-Rhythm. Every new era passes by those who lack the All-Rhythm; every new time becomes torment, the old one a shackle.

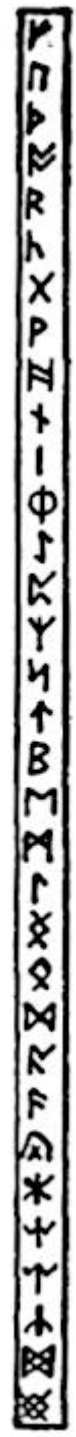
Rune knowledge and rune-gymnastics now usher in the new era. Rune discoveries and daily rune exercises now open up the new age for us, open the All and the heavens to us, let the All-Rhythm become flesh and blood within us.

New Era – Free People! Where people remain unfree, one cannot speak of the arrival of a new age. Free is he who makes himself free! We want to, we will make ourselves free! No one can hinder us!

New Era – Healthy People! Where we are sick, rune exercises will make us healthy! Where others are sick, we will send strength and healing! Wherever there is a spark of vital force, we will kindle it!

New Era – Good People! To will evil, to do evil, is for the originator a waste of punishing energy. All unconscious or conscious black magic collapses like a house of cards before the power of those who practice the runes. — Whoever hopes to achieve evil through rune exercises drinks from a cup of poison.

Rune exercises train the practitioner and others in pure willing. Guilt is erased, the soul is relieved, intention is sensed, thinking becomes clear—for the



practitioner and for those who are led to the path of good by us through rune-thought. There is no resisting the abundance, the purity, the power of soulful guidance through the rune wave!

New Era – Knowing People! Where we need advice: we obtain advice from Heaven, from God! Where others know no advice: we form the Grail, we send it out in the rune exercise!

New Era – Strong People! Where we need power: the heavens, with their infinite forces, are open to us. Where the will of other people falters: through rune-practice we send strength!

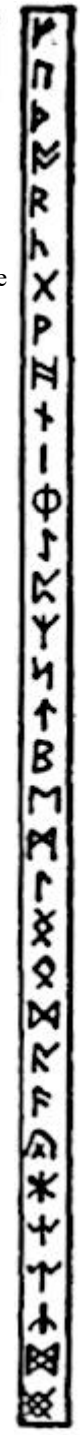
New Era – Guidance of People! Where circles, blinded by lust for power, honor, and wealth, feel themselves to be lords and oppressors—whether sly or triumphant—we direct their thoughts, their will, so that they either become compliant, or, if they will not be guided, are removed by their own hand.

New Era – New Order! Rune practice orders the person within themselves; rune practice calls forth the organizers as irresistible leaders onto the stage. Money, protection, church, state, and lodge no longer determine the leaders, but rather the radiance, the sending of thought, the pure will of those practicing runes who influence humanity!

Money, higher education, titles and honors fall to rubble and ashes before the power of ordering rune-thinking. From person to person flows the ordering, guiding wave, creating order after the order of spirit and nature.

New Era – New Science! Rune exercises open all the thoughts that people have ever thought. Rune exercises fill with new ideas. Rune exercises show new paths in all areas of science and technology. In the noble contest to have made existence easier for brothers and sisters within the human community, the one who daily asks the runes in life shall be rewarded.

New Era – New Art! Rune exercises convey the highest levels of art in all fields. Rune exercises give the singer's voice mellowness, fullness, and carrying power. Rune exercises sharpen the sense of color, the feeling for form, the painter's perspective. Rune exercises give the sculptor a sense for proportions and for force fields. Rune exercises strengthen concentration for the intellectual worker. Rune exercises, from the bells and spheres of the All, give idea, sound, and rhythm everywhere to the truly willing composer. Wherever the struggle is for true, and thereby pure and religious, uplifting and developing art, rune exercises will be the divining rod that makes the springs gush forth. You cast the key and the form through daily rune exercises!



New Era – New Striving for God! Churches and sects have regulated the religious "need" and have dared, and still dare, to determine on which paths a person may develop and draw near to God. Allegedly, this is supposed to be worship. One can also have a different opinion about that.

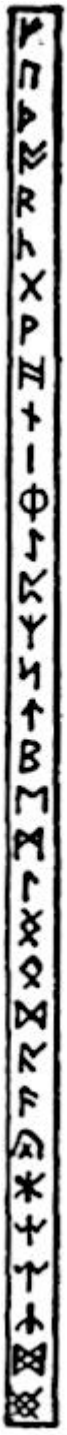
We do not presume to prescribe to other people the path to God. But we ourselves will not have our path dictated to us.

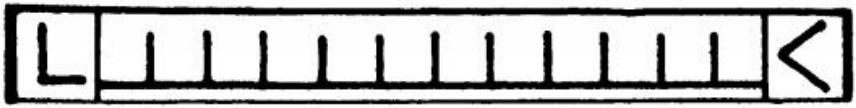
After the first weeks of daily practice with the runes, we know the way to God firmly and clearly. The divine powers help us on this path. We become vessels, tools of these forces, according to the measure of our purity and our diligence in working with the runes.

As tools of the new wave of time, which, as the gospel writers prophesied, will help the Christ return in the clouds of heaven, we will use the All-forces we draw down to bind those powers that criminally have so far blocked the way to God.

As tools of the new religious wave, we will advance the development of the individual and of the whole through daily sending of strengthening thought-waves, guiding waves of insight, and power-giving waves of will.

Thus we will build the new age with the best tool, with the best weapons, with our body as the key, with our will as the transformer, and with the waves of heaven as the source of power! The path we have now found, finally found, in the inheritance of our ancestors, in the Germanic rune knowledge, and in the daily practice of the runes.





Appendix

I call upon those of good will!

Need and parasitism, lies and deceit, stupidity and foolish pride, cowardice and arrogance, illness and misery, intellectualism and religious delusion have taken possession of humanity. Throughout my life, I have alleviated, helped, and rescued where I could, but the need is immense, like a polyp that drains the selfless helper and brings them into distress themselves. — Who has not experienced this?

Many endeavors, ideas, and theories of churches, sects, parties seemed to promise deliverance. I occupied myself with these endeavors. Soon, I had to realize that all fine talk, sanctimonious priestcraft, exploitation of idealists, soul-catching, and profiteering were simply about breeding new bigwigs, new tyrants.

From disappointment to disappointment my life's path led. One guideline remained steadfast within me: love and help your fellow human beings and all creatures!

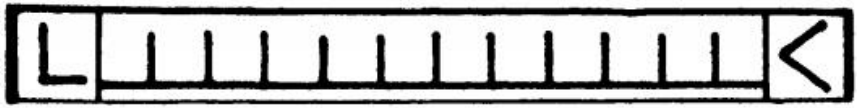
At the same time, I saw others fall. The best left the path, settled down, satisfied themselves with dregs, and the louder they cried "Hosanna." Other good people shattered upon themselves, became embittered, discouraged, listless, became driftwood and perished.

All churches, sects, parties, and all economic organizations preach love and justice, and the loving, the good, the helpful are attracted by them, exploited, trampled down, and then covered with mockery, shame, and disgrace.

And yet: In the play of forces, the forces wishing for good must surely be stronger than the dragging-down forces, otherwise the whole structure of the world would collapse in the next minute.

I recognized these good-willing forces in the impulses of the heart, in the good, ideal thought-waves of the millions of people who are not yet consciously bad, base, or deceitful, but who, compelled by necessity—because the organized "upper class" cultivate the idea of deception—also have to deceive.

The dragging, draining, parasitic forces and people are organized, working according to a well-thought-out predatory plan—the good, loving,



developing-for-all-beings forces and people are probably in the majority, but so far fragmented, without a battle plan, without cooperation, and therefore powerless.

Then I found the secret of the Germanic runes and the source of power that stands at the disposal of good, idealistic people. I also recognized the path that will now make good and idealistic people masters of the situation, as long as they remain true to it.

So we, the ones knowledgeable in runes, now step onto the stage. We still have our own bodies. We have them for ourselves and will perfect and increase their ability according to our will. We will make them suitable to receive waves. In this way, we will be everywhere and will learn everywhere what plans hostile to people and development are being forged behind closed doors and behind all sorts of committees. We will also recognize the wolves among the sheep.

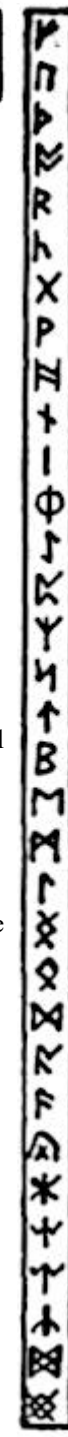
Furthermore, we will also make our bodies fit to transmit. We will counteract the work of the suggestion organizations, which churches, sects, parties, and economic organizations represent—we will counter the work of the press and the radio with our thoughts and waves of will. Our thought-waves will correct at night what was lied to people during the day. Our waves of will will force the "upper class" to become decent people or to step down from "leadership."

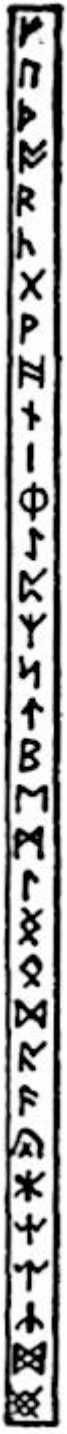
The struggle will be waged by the other side with material means and with the power of intelligence (read: deceptive cunning and trickery), and where possible with violence and murder. We will fight the struggle with the true weapons of the spirit and with the power of incomprehensible, invisible, and invincible rays and waves.

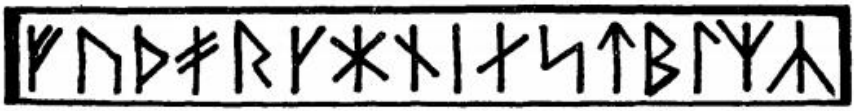
A few hundred rune practitioners in every country will, from now on, intervene in world events.

Do you not also want to learn, to grow, to work, to fight alongside the people of spirit of the coming Age of Aquarius, spreading blessing, sending clarity, radiating pure will, healing the sick, taming evil, broadcasting spiritual floods?

The Author..







Joining the Association of Rune Researchers is Possible!

The first step is the handwritten submission of the following declaration to Mr. Friedrich Bernhard Marby, publisher, 3 3rd St., Copenhagen-Holte, by registered mail, confidential. – A response will then be sent as quickly as possible, in order of receipt.

All inquiries, names, and information will be treated strictly confidentially. All responses and instructions are also to be treated confidentially. Nothing unlawful or inhumane is expected or required. No material obligations arise. Sufficient return postage and 0.50 to 1 mark in stamps should be enclosed as compensation for lost time.

Self-Written Declaration

I solemnly promise the following on my honor:

1. Whatever knowledge is conveyed to me from the writings, letters, and words of Friedrich Bernhard Marby, or his representative, and his chosen successor, I will keep sacred, cultivate, and not disclose to bad or unworthy people, neither in word nor in writing.

2. I will diligently, preferably daily, perform the rune exercises and use all knowledge and abilities gained from rune sending above all for the following purposes:

a. Material self-help, development of professional skills, development of character, soul, and spirit. Preferably self-healing in cases of illness.

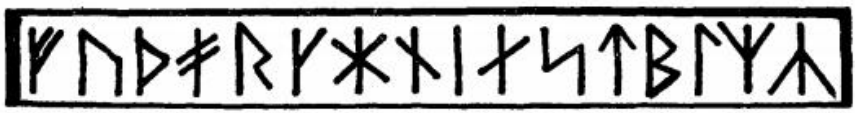
b. Healing others, wherever and whenever I learn of illness. Sending strengthening and calming pure thought-waves to places of need. Influencing people who, out of weakness, unconsciously or consciously go astray, toward good. Strengthening the rune-thought.

c. Spreading strengthening and disbanding thought-waves toward consciously bad people (human traffickers, libertines, the greedy, swindlers, murderers, slanderers). Spreading peace-making thought-waves.

d. Active membership in any association, society, etc., for information about existing currents and secret endeavors, for the selection and promotion of the good and willing, and for the observation of immature, bad elements.

e. Peacefulness, but also clarity of spirit and will.

f. Good conduct of life, commitment to life-reform endeavors. Sense of family. Active gratitude where good has been done to me. Keeping promises.



g. Support of all good people and goals. Combating all delusions.

3. I commit myself to send a truthful report of successes and failures every week to Mr. Friedrich Bernhard Marby or to an address provided by him.

4. I commit myself to adhere to the communal practices of rune researchers everywhere as much as possible.

5. I commit myself to follow all suggestions and broadcast plans that come from Friedrich Bernhard Marby or his representatives or successor, insofar as my conscience is in agreement and no material expense is incurred.

6. I commit myself on my honor to treat confidential communications confidentially and to state which church, sect, lodge, party, and association I belong to. Any further questions, should such be addressed to me based on these explanations, I will answer truthfully.

7. I know that if I do not fulfill the above obligations, or if I act against the spirit of the rune idea, I will spoil my rune power. I commit myself to immediately withdraw this declaration if I have violated it.

.....

City Street House number Hour, Minute

.....

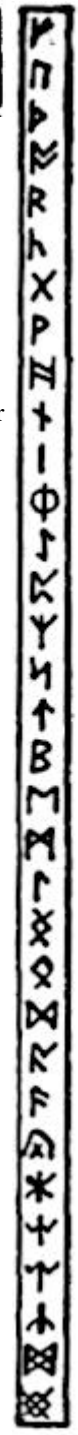
(Year of birth, day, hour, place of birth, etc.)

.....

(Boller name, status)

Before joining any other association that claims to practice rune exercises or rune gymnastics, it is advised to first obtain information from the author of this book. Experience shows that many societies allegedly promoting idealistic endeavors are only founded to ensnare, exploit, and deliver the addresses of idealistic thinkers to certain authorities. One avoids these traps by first turning to the founder of rune gymnastics. He alone knows best what is going on everywhere.

Practicing the rune exercises on one's own is otherwise open to anyone who possesses the Marby Rune Library. What is published in this library is much, but not everything. However, all rune practitioners are asked to abide by the spirit of the above declaration. Then every rune practitioner is, in any case, automatically counted among our ranks, and we will recognize him and help him further.



For Anxious Minds.

Rune magic can never be used for evil purposes to its fullest effect. A true rune practitioner is stronger than a thousand of all other magic practitioners. This lies in the nature of rune lore. It has sprung from, been recognized, and created out of the circumstances, conditions, and foundations of life of the Germanic body. It is not only the sharpest, but also the most effective and secure weapon, one that is created in us and with us, and is now meant to arise from within us. Anyone who opposes us with rune exercises, anyone who is differently oriented than us, will encounter judgment in the practice of runes. That is certain!

Where there is illness, where life crises threaten, I ask for a detailed report immediately, sent by registered mail with a photograph enclosed. I expect return postage and a commitment to cover any necessary telegram costs. No other costs arise. Treatment at a distance using runes does not relieve one of the obligation to consult a healer (either a healing practitioner or a doctor) for monitoring.

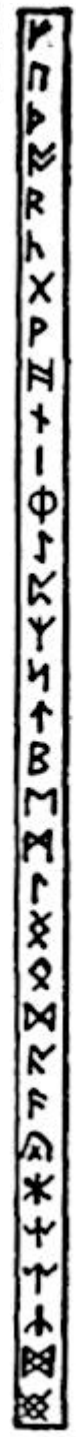
3rd District, Solte in Denmark.
Friedrich Bernhard Marby

On the Original Layout and Design of this Book.

The original cover showed the image of a man practicing the “I” rune (Ich-Rune), and next to it, the field of a bar magnet (Ich-Rune). Through practicing the Ich-Rune, personal magnetism is strengthened, the body strengthens its magnetic field and radiates outward. We also know this representation from images of saints, a hint that Albrecht Dürer and others practiced runes. Beneath the rune practitioners and the Ich-Rune, the tripartite sacred mountain of the Germanic gods is symbolized.

For the decorative borders, some rune panels were used. These panels show, on the left, the runic power image in natural effects. The field to the right in the panel shows the rune or bind rune, as it appears as a script rune, house mark, or coat of arms, etc. The middle field of the panel shows how the rune is used for marking and ornamentation on buildings (church buildings and other public structures, as well as residential buildings). These rune forms also appear in coats of arms, as do the runes in the left field of the panel.

In addition, along each text page runs a line-counting bar. This bar displays the runes of the Frisian-Anglo-Saxon Futhark with 33 runes, along with

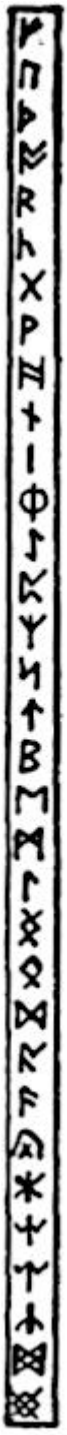


the line numbers of the page at intervals of five lines, so that it is possible in later volumes of the rune library to call attention to an important line or to further explain this line.

The illustrations were handled separately. The design of the cover, rune decorations, and the entire layout was done by Friedrich Bernhard Marby. The artistic execution of the rune panels was selflessly undertaken by Mr. Paul Jansen in Schwekingen (Baden). He is sincerely thanked here.

All designs and drawings were legally protected with all rights for Friedrich Bernhard Marby.

Rune Library
Volume 3-4



A few Words on the Marby Rune Library

The Marby Rune Library has not only created a uniquely characteristic movement but is also, with its very first double volume, proof that it possesses something more — particularly in regard to its inner content.

The first double volume of the Marby Rune Library appeared in June 1931. With this first double volume, the plan and contents of the Marby Rune Books awakened the greatest attention and widespread enthusiasm among the good people of the land.

This first double volume of the Marby Rune Library presented for the first time a detailed treatment of the world-knowledge concerning the Vorbindenstein and the foundations of rune exercises as the core of the Germanic Rune Gymnastics which I had developed and built up over the course of some twenty years. These discoveries, research efforts, and creative activities stretched over more than two decades (since 1911), during which I had to bear considerable material hardship; yet, despite that, I pursued my studies in Sweden and other countries, even after I had to leave my small publishing house in Stuttgart because of those very difficulties, in order to bring the awakening movement of the Germanic peoples into other lands as well.

My twenty-year runic-scientific study had, as its central insight into the essence of the runes, that their main purpose lay in the awakening of spiritual forces — the forces that awaken the life-power in human beings and unite the energies of Heaven and Earth..

The runes, as archetypes of a method of development older than all “occultists,” “theorists,” and “masters,” arose from this very thought.

In 1922, I first attempted to present rune exercises publicly, at first only to a small circle. I wanted to make rune exercises a common practice. At Christmas 1924, my rune play “Das Erwachen im Walde” (“The Awakening in the Forest”) was performed in Stuttgart..

The result was an extraordinary struggle. Secret societies, armed with “ideal” shields and names, hurled accusations at me of heresy and deceit. But those who knew me knew I had nothing to fear — and I feared nothing, and stood firm.

Yet the struggle against filth and corruption cost much. The hatred took this form: "Everything that I call Christian, everything that I call human, everything that I call pious, everything that I call Roman, must be branded as heresy by the base representatives of the principle of baseness." — But the rune-spirit is a stage of development!

Thus I began with large public lectures. I sought to make the few, who were spiritually attuned to the runes, into those who would work further on themselves. I had to give lectures on costs, lectures about the soul, human knowledge, astrology, about Nietzsche, and about the idea of God — but I built everything on the Germanic runes as spatial symbols, as signs of cosmo-electrical values. I often gave public demonstrations of runic exercises. — But — with few exceptions — the dear public found that "too much."

It was a hard struggle. But a true word. Most magicians and sorcerers could not come near it. They were, like all who call themselves "Christian," "humane," "pious," "occult," "Roman," merely representatives of the same delusion. With few exceptions, the entire so-called scholarly world is still too far away to recognize the spiritual-scientific problems of these matters.

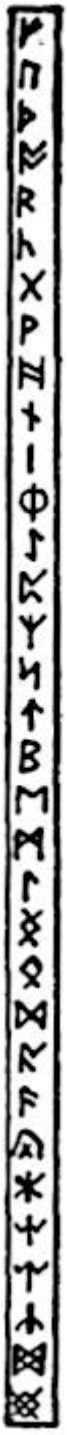
In one of my southern German lecture tours, I once gave a talk in the officers' club of a garrison city. The lecture hall — as I learned afterward — stood precisely on an old Jewish cemetery. The morning after the lecture, the wife of a general came to me. The old lady was quite shaken:

> *"What have you done to my husband, Herr Marby? He has suddenly become so old! He has always believed everything that the pastor said — and now, just last night, he told me: 'My whole life I have been lied to and deceived. Only now have I been told the truth by Herr Marby. God be praised that I heard it before I go to my grave! But oh, what I would give if I had heard that when I was young — for then I would have lived and died for Germany!' — Herr Marby, my husband was always such a pious man!"*

My reply: *"Yes, that was he, and that is he, and that is what remains. Only the devout may come near him when they find the core, the essence, as your husband has. Rejoice! He is saved. He grows. He will not see death."*

> *"And I too, Herr Marby."*

> *"You shall go with your husband. The two of you belong together. Do not hold him back, but join him in his path. He is sound."*



This conversation, in a southern German hotel room, was only one of its kind. Yet such successes had to be paid for.

Who actually stood at my side? — The authorities were everywhere. Nothing could be done against me. But relentlessly the masses pressed in upon the "envoy" — smiling faces, well-meaning words. Yet the hatred of the "national," "democratic," "social," and "Christian" camps spun a web around me. At the very least, it caused material damage. Three lectures in the inner city and health spa area alone brought an income of 1,400 Marks. That was in 1925, during the period of inflation. In Göttingen I once again stood completely dry. A local paper, with the cheerful heading "Comrade Airship" and "Human Owner," recommended the lecture as a "soothing farce."

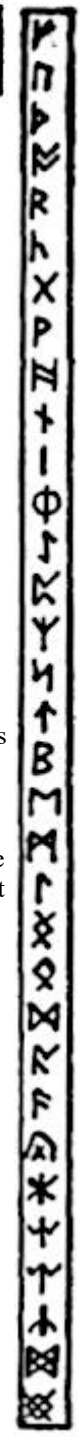
Should I tell you all that befell me on my wandering? If I were to tell you, it would be a thick book. Should I tell you how I sold my furniture to continue my work, to bring the new spirit to breakthrough? Should I tell you how, with my family, I lived in want, worked, and fought to persist in my will? Should I tell you what the jump from Sweden to Germany cost me in struggle, and how "Aryan" publishers tried to lure my manuscripts into their nets with miserable offers? Should I tell you how I saw "Christian," "Aryan," and — less Aryan — spirits, shapes, and ghosts discover anew what I had already said, taught, and written? Should I tell you what was said of me by the spiritualist, the theosophist, the Mormon, the communist, and the anthroposophist, by astrologers and other prophets, who called me "suspect" and whispered behind my back?

Truly, it was a dangerous idea — the truth — for all those charlatans. They sensed the danger, even if they could not name it. This danger was and is not astrology, but the rune-gymnastics, the rune-exercises drawn from a willing, from a practical, from an experienced man — not from dreamers.

And now the first double volume of the Marby Rune Library has appeared. Now, blow after blow, the Germanic Rune Gymnastics follows. The first double volume is already enough to show the noble-minded that here the spirit from the North comes again.

"What will the 'Christians,' the 'humane,' the 'occultists,' the 'Aryans,' the 'humanitarians' do when the small guidebook of the world's industriousness is withdrawn from their grasp?"

The answer is this:



The “Christians,” the “humane,” the “occultists,” and the other charlatans will remain silent — or they will paint the devil on the wall. But they will all do the same thing:

They will try, under “Aryan” slogans, to appropriate my teachings, naturally with slight modifications, in order to make a profit. And the more beautiful and promising the mask they wear, the more willingly people will fall for it. — That is no new idea. — A spectacle. — The rune has paid for it. — What becomes of the survivors, such conscienceless, hypocritical deceivers do not care in the least.

I do not wish to warn. Let them do what they will. But I must confess:

It is easy to “invent” a “system” of rune-exercises. The anthroposophists did that when they introduced “rhythmic gymnastics.” What does it matter? Shall we perhaps make a dozen “rune exercise systems”? Perhaps some publisher will turn it into a business, since his printers cannot go unpaid.

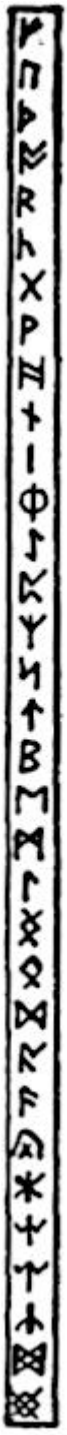
But what shall become of the inventors of such plagiarisms? Does one perhaps think that one can play with runes, with world-forces? Does one perhaps think that one can lie, deceive, and cheat with them without consequence?

They who buy such “systems” hold not harmless and blessed things in their hands, but dangerous goods. For even the “literati” or “occultists,” even the most clever heads, have no idea what rune-gymnastics truly is, for none have yet written about it as I have. And this — the Book of Rune Exercises — is Volume I/1 of the Marby Rune Library. From this alone can be drawn, and only from it may the essence be derived. The path shown here leads to light, because it goes — from one who knows. From one who has gone this way himself.

Those who would “invent” rune-exercise systems, or let themselves become the victims of such inventions, should first prove that they have themselves performed “standing,” “combining” exercises of body, soul, and spirit, even for half a year! Can such “Aryans” even endure that?

And the main thing:

Whoever truly knows the rune-forces, the Germanic rune-knowledge, the sacred essence of humanity, the protection from “occult” delusion and error, whoever follows this path alone — he will bring about a purification. After centuries of error!



He who commits this deed purifies himself. The struggle must be waged. The lazy branches must be cut off from the tree.

The Marby Rune Library will, in its next double volumes, present the face of the age and of the future. The scientific foundations of rune-gymnastics will be shown together with further demonstrations of its success. Additional rune exercises will be brought in each volume, until finally the entire structure of rune training is revealed.

I will always be mindful of this high responsibility, never publishing anything that lacks inner proof. Never will I include rune exercises that harm or mislead, or that descend into the swamp of "occult" charlatanry and deceitful people.

But let me say this: whoever handles the runes with deceitful intent, desecrates them and misuses the rune forces for greed or fame — he digs his own grave. From the forces of Nature comes an unerring consequence, which spares no man who treats the sacred unworthily.

May God will only honest fighters, pure power, and self-controlled knowledge. Whoever drinks from the well of the Runes with pure will, whoever opens himself to the wellspring of the divine — that one shall truly be of God!

— The Author

Foreword

The first double volume of the Marby Rune Library is now followed by the present second double volume.

This double volume presents, in a generally comprehensible form, the scientific foundations of the Marby Rune Gymnastics. Wide perspectives and insights into the nature of the Germanic worldview, as our ancestors once held it and as the new age will regain it, are given here to the attentive listener and to the deeply inquiring reader.

Despite the seemingly broad treatment of the subject, only what was necessary could be said. I treated the field of radioactivity and the formation of the atom in the content of my public slide lectures between the years 1924–1931 in Germany and abroad, corresponding to my views then and now, which have in part already been confirmed by scientific research results.

My theory of the atomic structure is therefore important, because it also finally establishes firm foundations for a new, entirely scientific, impeccable astrology.

What the Rune Gymnastics can do and what success it is capable of — that cannot be understood or even guessed if one does not know what forces one is working with, where these forces come from, and how they act within us.

Rune Gymnastics works with the primal life forces, which are far stronger and mightier than all others. The rune forces are the elemental forces of life.

In addition to the usual readers, the second double volume of the Marby Rune Library will especially address those readers who have already studied the first double volume and have gained some understanding of it.

Yet, with all the enjoyment that the readers of the Marby Rune Library have found, I ask them not to forget that everything written in these books, both now and in the future, is decisive for all humanity that takes these books into its hands.

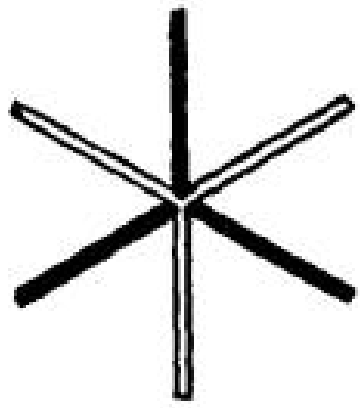
Knowledge without application is dead,
Knowledge and Willing — that is Life!

Therefore, since the application of the runes comes first, everything else — such as the viewing of the runes as symbols, as written signs, and so forth — has been set aside for now.

Thus, after this present volume, a series of further books will appear that will deal with the technique of Rune Gymnastics.

In later volumes the cosmic, the astrological, and the priestly aspects of the runes will then be treated in more depth.

— The Author



(Gab-al [black] and Tych-sal [white] united to Hag-al.)

"Create the Heil, cherish the Heil,
give the Heil!"

Run!

Runes are, in the German language, those ancient sacred signs of the Germanic peoples which, as already explained in Volume I/1, are something altogether different from mere written characters. Originally, Rune means Runor; in the plural, Runorna.

The word Rune, Runen, Runor, Runorna derives from an older root word Run, with vowel alternations: Ran, Ren, Rin, Ron — and, with combining vowels: Rän, Rein, Rün, Raun, Rän.

By inversion, we get: nur, nar, ner, nir, nor.

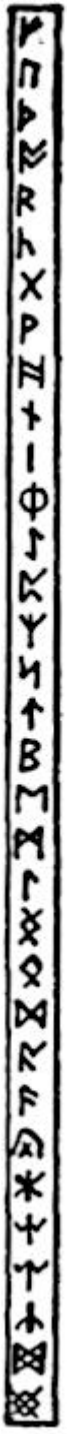
Even today, run is used in the sense of Ansturm ("onrush") — such as when a swelling crowd rushes upon a bank: "a run on the bank." A run has a definite direction and a strong will-force, a great swiftness and a goal, which often several forces together strive toward.

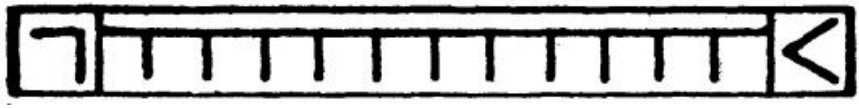
We also find the related words Ren in rennen ("to run") and Renntier ("reindeer"). Related too is Rin in rinnen, entrinnen, rein and in Reinheit ("purity").

Today's etymology restricts itself only to the purely linguistic or mostly external meaning of existing words. Yet in nar we find a word still extant in the Frisian language meaning "poor, helpless, unsound." Nar in the same tongue also meant "deceived." Nar survives in the word Narr ("fool"). "Nar" thus stands in the same relation to nur as "Norne" to "Run." We know the Norns as the goddesses of past, present, and future. Possibly the Norns once signified what is meant today by Runes: the old guiding forces of the Germanic peoples — in the sense not merely of prophecy but of practical wisdom.

We have therefore, through the words Ran, Ren, Rin, Ron, Raun — and their inversions nur, nar, ner, nir, nor — a hint toward the swiftness of movement and, more deeply, toward the origin of motion and change. "Nar," "Ner," "Nir," "Nor" — all these most often signify the negation or distortion of that which Run originally meant: the pure, the sound, the holy..

When we proceed from this interpretive attempt — which could, of course, be expanded further — and follow its implications, we come already through the mere contemplation of the word Rune to the insight that the Rune must deal not with mere forms, formulas, or doctrines, but with forces, force-





streams, power-flows, directions, and effects. It must not speak of these forces abstractly, but awaken and release them, make them active and living; for even sound-waves alone are capable of producing effects in the material world (compare Chladni's sound figures).

The Rune, or rather the Run, is the particular form of force-flow that permeates the whole world. Runes teach how the Run shapes the future, just as it has shaped the past. Runes themselves, through their own body, their own inner sensations, create in the rune-exercises what is called the world-current: the world-current that is set in motion by the will and that shapes itself according to the measure of knowledge, will, and ability!

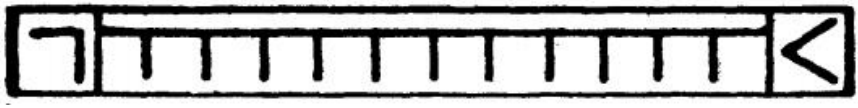
He who does not know the runes and does not apply them is delivered up to the fate that other people's will has shaped for him; but he who knows and performs rune exercises sets destiny itself in motion, at least improves it, and consciously cooperates with the forces that form and sustain the world.

And it is always the same: from the values Wissen–Können–Tun (Knowledge–Ability–Action) the R in Run is born, which stands at the center. That is why nothing happens by mere knowing alone. Knowledge must unite with ability, which in turn brings about right action — and in daily practice with the runes, the living willed act that alone can continually maintain the creative state of divine manhood.

He who therefore does not know the runes, who does not stand within them, is delivered to all influences; his own conscious will is untrained, no direction, no true worldview arises within him. He becomes powerless and a plaything for all people who possess him. That which is commonly called "fate" is, in truth, nothing other than the sum of influences created by people themselves and by their environment.

The Roman Church made rune-magic a devil's word, because it could only render the Germanic peoples weaponless, docile, and incapable of resistance. For the Roman Church could introduce into Germania a god fabricated in Rome, a dogma foreign to nature and to the true God — for in rune-lore, among the free Germanic peoples, such dogma was without power.

But let us be clear: Even before the invasion of the Romans — even before the wars of conquest, when only "missionaries" and "healers of souls" went forth — rune knowledge in Germany, the knowledge of the people in rune-gymnastics, must already have been fading, perhaps already fought and suppressed by a Germanic priesthood that sought to dominate and to rule the people, as every priestly organization since then has done.



Thus it must be that already before the intrusion of Romanism in Caesar's guise, and later under "Christian" vesture, there was a decline of the ancient knowledge, of the unity and rune-awareness of the Germanic peoples. Otherwise, the peoples of the South would never have been able to win victory over the North by force and deception. Only when a race, when a people, becomes corrupt in its leaders, unfree, dependent, spiritually and physically helpless in the individual — only then can it be defeated by violence and lies.

Every renewal of a people must begin with the individual. If the cells of a body are healthy, the whole body is healthy. Only when every man and every woman in the Germanic lands again becomes aware of his or her innate, spiritual and physical powers and capabilities, lies the personal redemption — and through it, the salvation of the entire race from decline.

When rune knowledge once again becomes universal, when rune gymnastics are practiced once more, then the Germanic man will again become strong — for then he will not stand helplessly and blindly before his destiny, but will direct his gaze and his will toward the holy Goal.

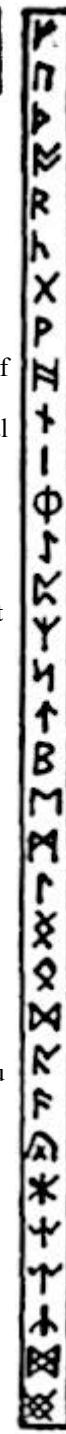
So then: forward to the world-renewal! We stand — the R commands — onward! Let us not rely on comically predetermined world-time periods. What use are they to us if we do not learn to recognize and utilize them?

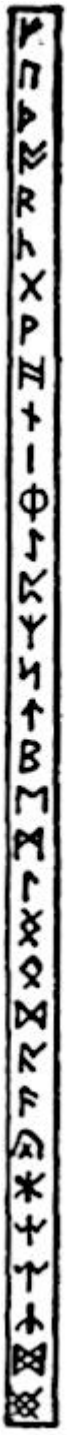
After about 12,000 years, the Runes once again draw near to you. You can, with the help of these books, learn how to form the Run! Your forefathers admonish you! They wish to be redeemed through you! — The present decides upon your being or non-being! — Your descendants await of you that you prepare the way for them! — Decide rightly. A great decision has been placed into your hands!

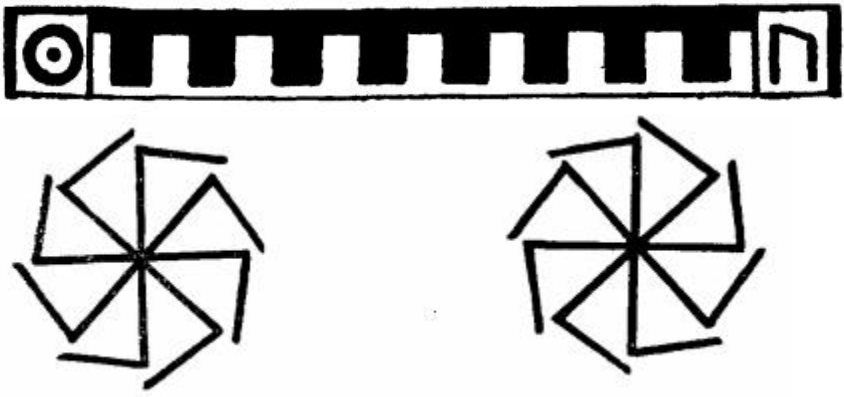
You need no longer be the victim of "chance," no longer the "plaything" of "fate." You can consciously work upon your own becoming. You shall, according to your will, master the future; you shall stand in a line with the highest spirits through—

Run!

(Tych-sal) — "Beget the Heil!"







The Germanic Rune-knowledge Is Today Being Revived Step by Step Under Names Such as Atomic Theory, Radioactivity, Radiation Science, and Other Designations.

Far removed from the ideas and speeches of pastors and priests, of scientists and universities, those thinkers who went their own way among the people have walked a path of soul and spirit-development that pastors and doctors could well envy—if pastors and doctors were even capable of grasping true personal values at all. With exceptions, of course.

From above, from pulpit and council chair alike, the “people are led.” Thus wills the god Mammon, who grants pastors and doctors, in exchange for their service, a pensioned and “honorable” position.

Among the clergy and doctors there are, to be sure, a few exceptions who see through the game, but the cudgel lies behind the hound — and with the

ever-present oversight, the freest expression of opinion ends in “career.” And then one is finished, done for.

But for the individual in the people, who now begins to think for himself, who does not merely look upward but inward, who strives to make the “word” deed — for him, life itself begins to bloom. He says: “The Lord Doctor has said so,” — “Professor so-and-so,” “the Minister,” “the Councilor” have declared that…”

Thus for both the educated and the uneducated herds, there arose a solid “religious” and “scientific” fact: that (as forty years ago and still now, wherever convenient, it is asserted) the ancient peoples “worshiped their gods” on high mountains, in forests, at holy lakes, at springs, and in caves.

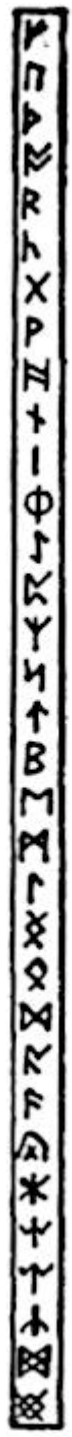
“Of course,” judges the herd-mind, “that was all very crude and primitive,” and in general, “whatever satisfied such worship must have been low.” But the educated and uneducated alike forget that true worship is only possible where an effect is truly present and perceptible — and that the effect of worship depends upon the inner attitude that awakens it.

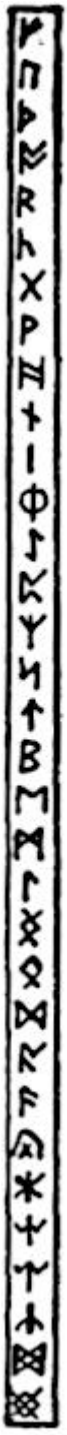
And the effect of worship is, even if we do not recognize it today, nothing other than what we call the divine power, the power of the spirit, which awakens joy, brightness, peace, and courage, stills anxiety, reconciles the sexes, and helps the sick to heal themselves.

The same holds true of all that the Church forbade its adherents to do — that people should not “climb” mountains, and that in Christian times one had to express one’s feelings toward the ancient sacred places only from an unfree “scientific” standpoint, upon which such natural veneration could be “judged.” Of course this “judgment” and the “reports” were not intentionally deceitful and slanderous — they simply arose from the inability of the “judges” of the soul to perceive higher spiritual values. They were blind and primitive.

And yet — lies have short legs — and in the eyes of all responsible for this machinery of self-righteousness, sanctimonious Church and sanctified Science — in the end they are one and the same.

The people, however, held to their faith and knowledge of the holiness of blessed mountains, lakes, forest-places, springs, and caves — and still today, new pilgrims flock to these places in every region, in all possible forms of hiking and folk-movement. At their height, these movements once again made the old sacred sites into true meeting and excursion places for the people.





What was it, then, that continually destroyed trust and reverence for the old holy mountains through the slander and defamation of the blood-enemy Church — and yet in the end achieved nothing? What was this perceptible high-vibrating radiation that filled every person who once visited these places, who once stood atop a mountain peak and experienced the real sacred joy of spatial freedom?

What is it that awakens in one standing on a peak, the urge to stretch out one's arms and the longing to fly over the land that lies before one's gaze? That is the radiation of the landscape — the space-radiation that streams upward from the laughing plains into the open air — that is the spatial current, the etheric radiation itself, which rises here to meet the event at the mountain's summit directly.

To a god such as the Church teaches, one thinks not on such heights; but to the man who stands upon the mountain's peak, even the church has cautiously placed a chapel or stone altar there above.

The ancient Germanic rune-knowledge and the ancient Germanic astrology, which are older than all religions of the earth, already recognized the heavens as a force-field — and worldly astrology, mixed with southern residues of a foreign "good," says that the ancient Germans spoke not of "houses," but of halls, as the Germanic astrology speaks of halls and domes rather than houses and signs.

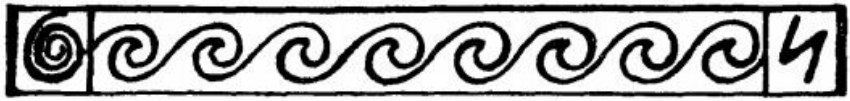
This force-field of heaven was, to the Germanic peoples, not a mere idea, but a living reality. Forces, directions, and currents flow through space, and what streams through space in directions and currents fills the world with radiance, which the runes, on these sacred heights, can both awaken and direct.

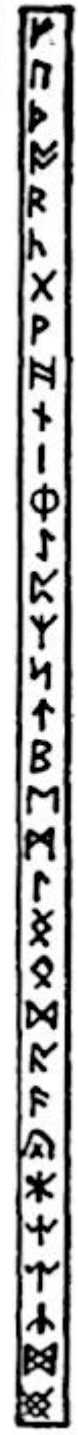
The runes are the closing and connecting symbols of the entire Germanic science of radiation, practiced today as rune exercises.

Everything that has ever formed or unfolded was an effect of spatial force, of direction and current in the universe, according to the worldview of our ancestors.

Runes bound and runes loosed, and the body of man had to return to the origins, to the primal state, from which three white staffs — i.e. rune staffs — were once broken.

And when runes wished to create new life, they built from pure rune staffs the bridal crown, which even today in Sweden still hangs above the





bride's head at weddings. Rune society wishes, through the forces of the runes and the currents of love, to create new bodies, new dwellings for the new sons and daughters coming from the universe — for the young woman seated among the rune staffs.

Thus the knowledge of the spatial forces, of the forces of direction and current, passed through the millennia — manifold, diverse, but always living. It would not die out; and about twenty years ago even science established a radiation that incessantly streams down upon us from heaven.

At first this radiation was named after its discoverer (Hess) "Hessian radiation," later the name "cosmic radiation" was fixed, after for some time it had been called "ultra-gamma radiation."

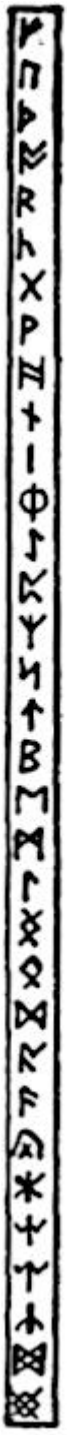
The professors Kohlhörster and Bothe were, among others, those who, after Hess and together with the American Millikan, made further important determinations about the origin of these rays from cosmic space. Thus the terms "metal radiation" and "cosmic ray radiation" were also adopted.

So once more, science had reached the very point of knowledge our ancestors already possessed, upon which they built their entire life.

Further research by Kohlhörster and Bothe confirmed the assumption that the cosmic rays could penetrate even more powerfully than gamma radiation, since they pierced a lead plate of 150 centimeters' thickness in the Arosa tunnel at an altitude of 1000 meters above sea level.

Other experiments showed that the penetration power of cosmic rays is so great that at a depth of 230 meters in water (measured by Regener in Lake Constance) radiation is still present. Steinke, moreover, determined that in the Albula tunnel at 1000 meters above sea level, cosmic rays can still pass through a lead plate 150 centimeters thick.

Further calculations showed that the wavelength of cosmic rays can vary. For the radiation measured by Hoffmann, it amounted to 10 trillionths of a centimeter; for the radiation discovered by Regener, 0.5 trillionths of a centimeter. Accordingly, the wavelength of cosmic radiation is millions of times smaller than the waves we call "light waves." Correspondingly, their velocity is greater. It is so great that it exceeds the speed of light millions of times — and that means that something of the entire world is connected in a manner that transcends time and distance.



Yet research did not rest. It pressed further into the nature of cosmic radiation. After some time, the view emerged once again that cosmic radiation is not a wave radiation at all, but a purely corpuscular radiation — and yet also an ultra-gamma radiation.

When we consider this field, we recognize that cosmic-ray research actually inaugurated all modern radiation science, both in its terminology and in its recognition of the individual values and characteristics of cosmic radiation. Cosmic radiation shows the same phenomena and effects as those established in the field of radioactivity.

Radioactivity and its investigation then educated us fundamentally in our study of the structure of the atom.

The new science of radiation now encompasses, as is known to us today, the field of cosmic radiation (high-altitude and space radiation), radioactivity, and atomic theory. We must realize that a sharp boundary between these individual fields cannot be drawn. For in essence they are all one, founded upon the same force that already lay at the basis of the rune and the building of being.

Some Remarks on Atomic Theory

As we know, the atom is the smallest particle of what is called solid matter.

An atom consists of a nucleus, called the proton, and a greater or lesser number of electrons, which revolve around the atom's nucleus, i.e. around the proton, at great speed. When an atom emits alpha, beta, and gamma rays, it disintegrates. A rearrangement takes place in which the gamma rays arise after the preceding disintegration of the atom that has already shown alpha and beta radiation.

The nucleus of the atom usually consists of several protons. Up to now, 92 different atomic nuclei have been identified.

Furthermore, the number of electrons also varies.

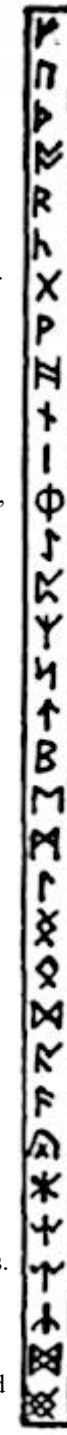
Thus, through the number of protons and electrons, one obtains in general "different" matter. At bottom, however, there are only two poles of tension active in an atom: the nucleus and the electrons. The radioactive atoms (and all substances are more or less radioactive in various ways — that is, radiating), including radium, emit rays of different types and strengths.

According to current scientific understanding, radium (as a basic substance) emits the so-called alpha rays (from the first letter of the Greek alphabet, α). These alpha rays consist of what is also called helium gas (that is, the filling of balloons). For helium is a basic element. As a basic substance, helium does not change, but when emitted from radium as its own element, it leaves radium through a process of disintegration in which two electrons are released.

In addition to the alpha rays, the so-called beta rays (β — the second letter of the Greek alphabet) are emitted. These rays are electrons. It is assumed that the electrons are particles of negative electricity. Just as the beta rays are electrons, the alpha rays are atoms.

A third radiation from the atom is called gamma radiation (after the third letter of the Greek alphabet, γ). The gamma rays are regarded as wave rays. Their length is calculated between ten-billionths and 0.5 trillionths of a centimeter.

All these rays therefore proceed from an atom when it decays. Decayed atoms, however, are likely present everywhere in matter.



(I assume that atomic decay occurs when the impulse that led to the atom's formation collapses and reverses itself — or is reversed — so that the thrust within the atom's inner force diminishes in its velocity. Atomic decay would thus also be the result of atomic fatigue.)

So far the view of science has reached this point.

Now, something new.

On December 3, 1931, the English physicist Rutherford spoke about the newest result of his latest atomic research, and according to reports from Danish newspapers he said:

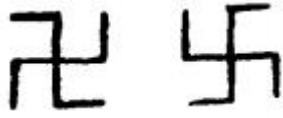
> *"We are now clear about the origin of the gamma rays. They come from the alpha nucleus of the radium atom and not from the electrons."*

From Rutherford's statement, science can now draw the following conclusions about the atom — as I see it:

In the alpha rays, we already have nuclei present which, together with electrons, form the new helium atom from the atoms and the electrons released. Thus already a new rearrangement.

The beta rays are free electrons that may find a proton already detached from its nucleus before they leave the domain of the atom.

The gamma rays are nuclei that, before leaving the atom's area, could still group themselves with electrons.



My views on the origin of matter, as I have presented them publicly since 1924:

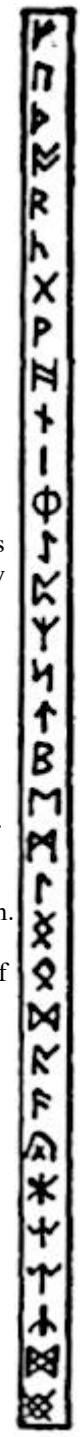
The results of Rutherford's investigations and those of his collaborators confirm, in a striking way, what I had already found by other paths, although my research proceeded further and went beyond that of Rutherford.

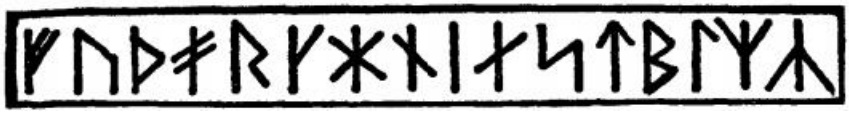
Science today still does not know how the formation of an atom comes about. Science knows of free electrons coming from cosmic space and from the earth, and of the atoms' emitted rays, and of the so-called "positive" values—atom, molecule, and so forth—but whence the proton comes, and whence the electrons come, and how they unite at one time and at another separate again independently—these questions science, up to now, has not been able to answer.

On these questions I brought important clarifications as early as the years 1924–April 1931 in my public illustrated lectures in Germany and Sweden. At that time I already spoke with the aid of self-made and self-projecting slides, which I will reproduce hereafter, in detail about the becoming of the atom and of matter itself from the radiant bodies of the universe.

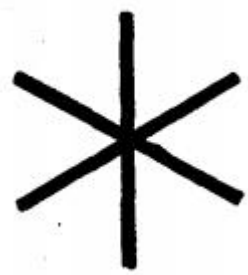
The readers of these lines who attended those lectures will remember from them the substance of what I said.

The following image section offers an insight into my conception, illustrated by the same pictures that I also used then, of the origin of the atom, the astrology of the radiant bodies, and the becoming of matter itself within the stellar masses..



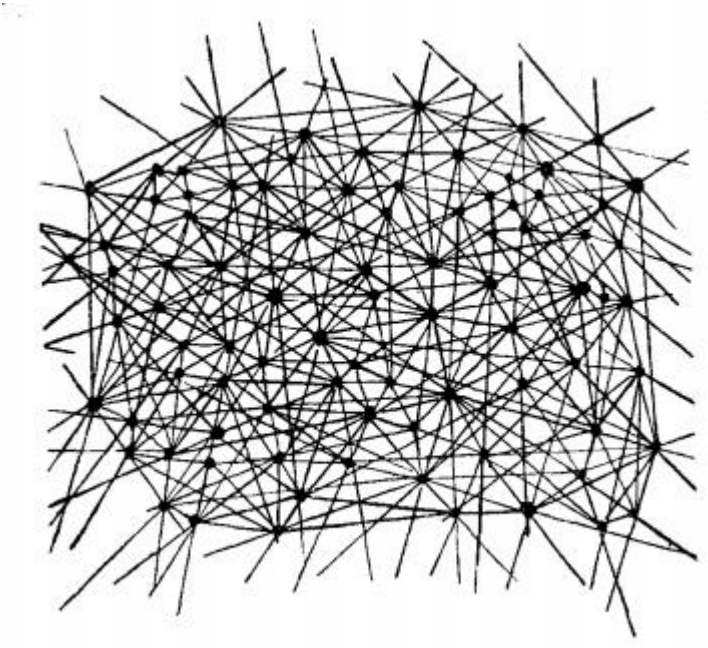


We see in the images:
First Slide:



The Hagal rune as the symbol of the three directions (dimensions) which prevail everywhere wherever space exists and any kind of matter is present.

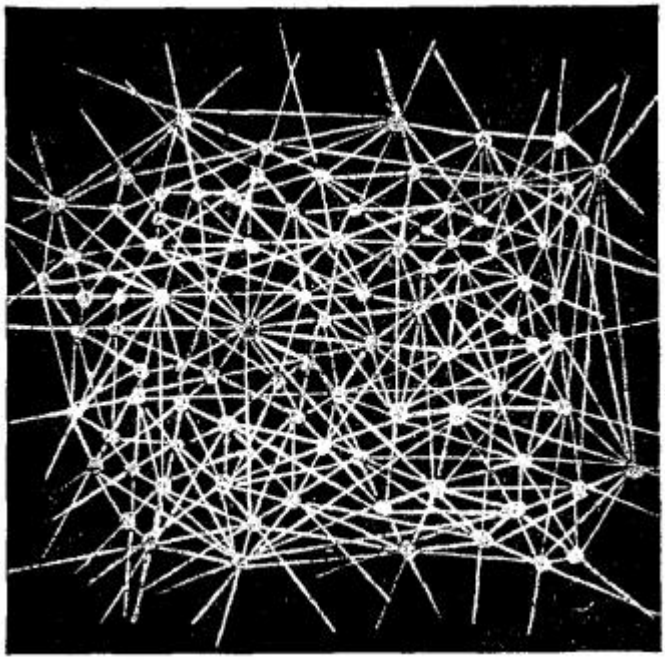
Second Slide:



The starry space shown schematically, the stars as points — but their mutual influence through radiation depicted as lines. Where these lines meet and cross, I explained, something new arises in space — a vortex with its own sensation, materially the birth of an atom, spiritually a point from which a human soul (soul-force field), striving toward rebirth, feels itself attracted. Thus,

a soul-force field can unite itself with the forming atom, in order later, through sympathetic (electrical) attraction, to proceed toward the formation of molecules.

2. Slide (in Negative):

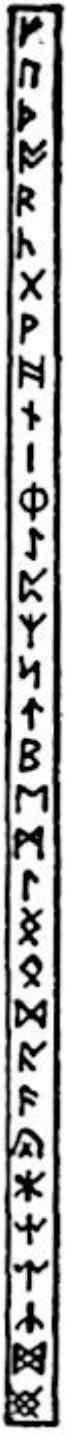


The same starry space as in the second slide, but with the stars and the star axial rays drawn in white.

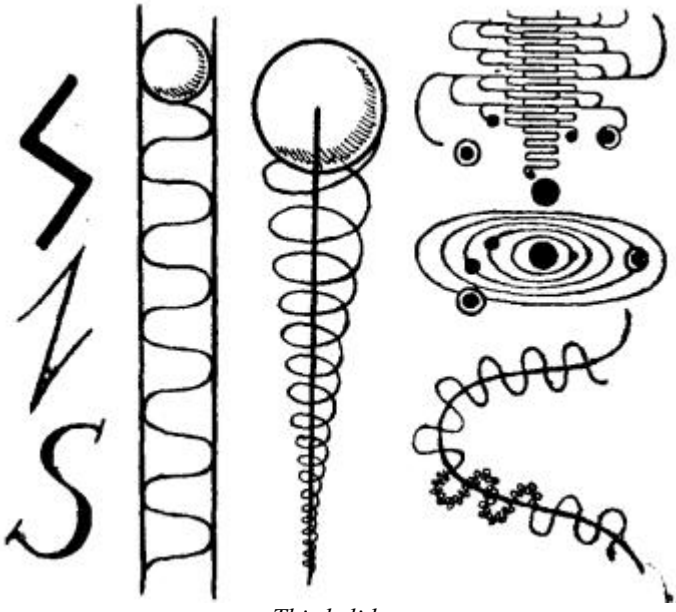
3. Slide:

A slide containing the following schematic drawings, which were explained in detail in the slide lectures:

A celestial body (sphere) with an evenly progressing spiral — as proof that there can be no such thing as what the theory of radio waves teaches. A certain electrical magnitude always corresponds to the surface of a sphere. The wavelengths that depart from it cannot, as they move away from the emitter, have the same length as when they are near. But since the spiral lies so densely pressed upon the surface of the sphere, this shortening of the wave is not noticeable in the transmission to the Earth.



Alongside this sketch, the same slide then presents a schematic depiction of the actual process: From a celestial body, a surface force flows out to one side in a spiral wave. The spiral tapers. Its wavelength becomes ever different. Within the spiral, however, there exists something unknown to science — the axis ray.



Third slide.

Where the axis ray and spiral draw near to one another, a roughly disk-shaped or lenticular vortex arises — the atom, which now, as its own field of sensation, moves freely onward. Meanwhile, new atoms continue to form wherever axis ray and spiral meet. In the atom, the axis ray forms the atomic nucleus; the spiral, the electron.

To the left on the slide we then see the Germanic S-rune, the sign by which our Germanic ancestors, knowing of these things, symbolically represented the spiral and grasped it with the sound “S.”

Beneath the S-rune we then see a long S of German handwriting, though here the axis ray lies horizontally. Beneath the long S we then find what was later called Latin script, likewise created by the Germanic peoples, but the so-called Latin script is actually a degenerated circle form. In contrast to the runic script, it is not aligned with nature. The Latin script was once the writing of a Germanic order.

To the right of the image we then see the movement of the planets around the sun, likewise in spirals. Here, too, it is intended to be shown schematically. Four planetary spirals are depicted. The point under the tightest spiral denotes Mercury; the next spiral is that of Venus, the next that of the Earth, and the outermost that of Mars. Beneath this schematic drawing, the same image is reproduced photographically.

Below, one sees schematically the movement of the sun, the earth's orbit, and the moon's motion. Here, the paths of Earth and Moon had to be drawn on different scales in order to make the illustration clearer.

4th Slide: A Slide with Four Single Images

At the upper left: The convergence of several star axes (spiral axes) in the stellar space, the point of origin of an atom, with a multiple nucleus and several atoms — likewise symbolizing the soul, i.e. the soul striving for rebirth, which feels drawn there (the soul is thus the all-sensing field of tension).

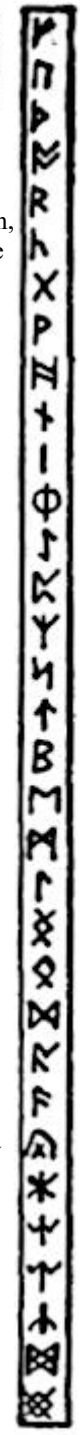
At the lower left: An atom. An image of the field of forces during its formation.

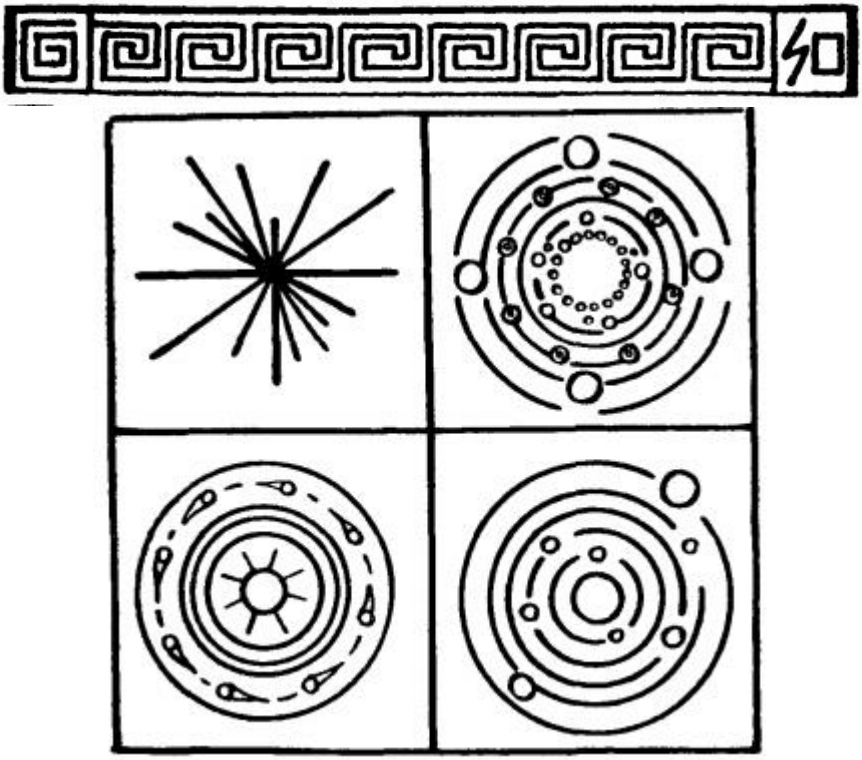
At the upper right: A soul field consisting of the individual star axes and stellar radiation influences. Close and distant stars form the angles into which the spiral axes meet — conditionally.

At the lower right: An atom. At the center the nucleus, surrounding it the free electrons. At the same time, the image shows a solar system. In the middle, the sun; around it, the planets. All presented schematically.

With these and similar images, which I had already shown in lectures since 1924, I proved that I need not wait for the results of experimentally researching science. It can only confirm what I had already found before. And that is precisely the wondrous thing: that the result proves itself, step by step, as the same (the further science advances), even though the method of research is a different one. Science experiments and calculates and draws its conclusions from that. I arrived by several paths earlier at the place where it later arrives.

And my paths of research are: the Germanic runes, the ancient Germanic tales ("Märchen"), the old runic words, customs, and usages still present among the people, and a temporal and factual clear-sightedness grounded in the inherited good that lives in my body and my soul. That my various studies were necessary to produce a result is self-evident.





4th slide

If now science rejects my paths of research — so be it.

That my research paths are not unclear, as is often the case with science, but more direct and straightforward, and that I have pursued my investigations alongside my runic studies and yet can reach my goal much faster, my lectures since 1924 prove — as do those who, since Volume 1/2 of the Marby Rune Library, have already experienced clear results from runic exercises everywhere.

I now bring forward still further what this is all about, dear readers — another image, above all showing how an atom with its nucleus and its electrons comes into being.

I include this image because, in my lectures, it was easier to explain the details through further commentary.

(See the image “The Birth of Matter” on page 111.)

What is not possible here.

I now turn to the points that treat the whole question in detail.

The Birth of Matter

In the first decade of this century it became clear to me that electricity, with which modern science works, is in essence nothing other than electricity on the surface of things, and that furthermore the nature of electricity rests upon the mutual influence of things and substances in space — that is, upon the mutual effect of things upon one another.

It also became clear to me that every form which departs in any way from the spherical form (of a celestial body) must, at least in part, produce a continuing radiation — that is, an incessant outward action from the surface or inner surface of a sphere — and that this radiation begins at its point of origin.

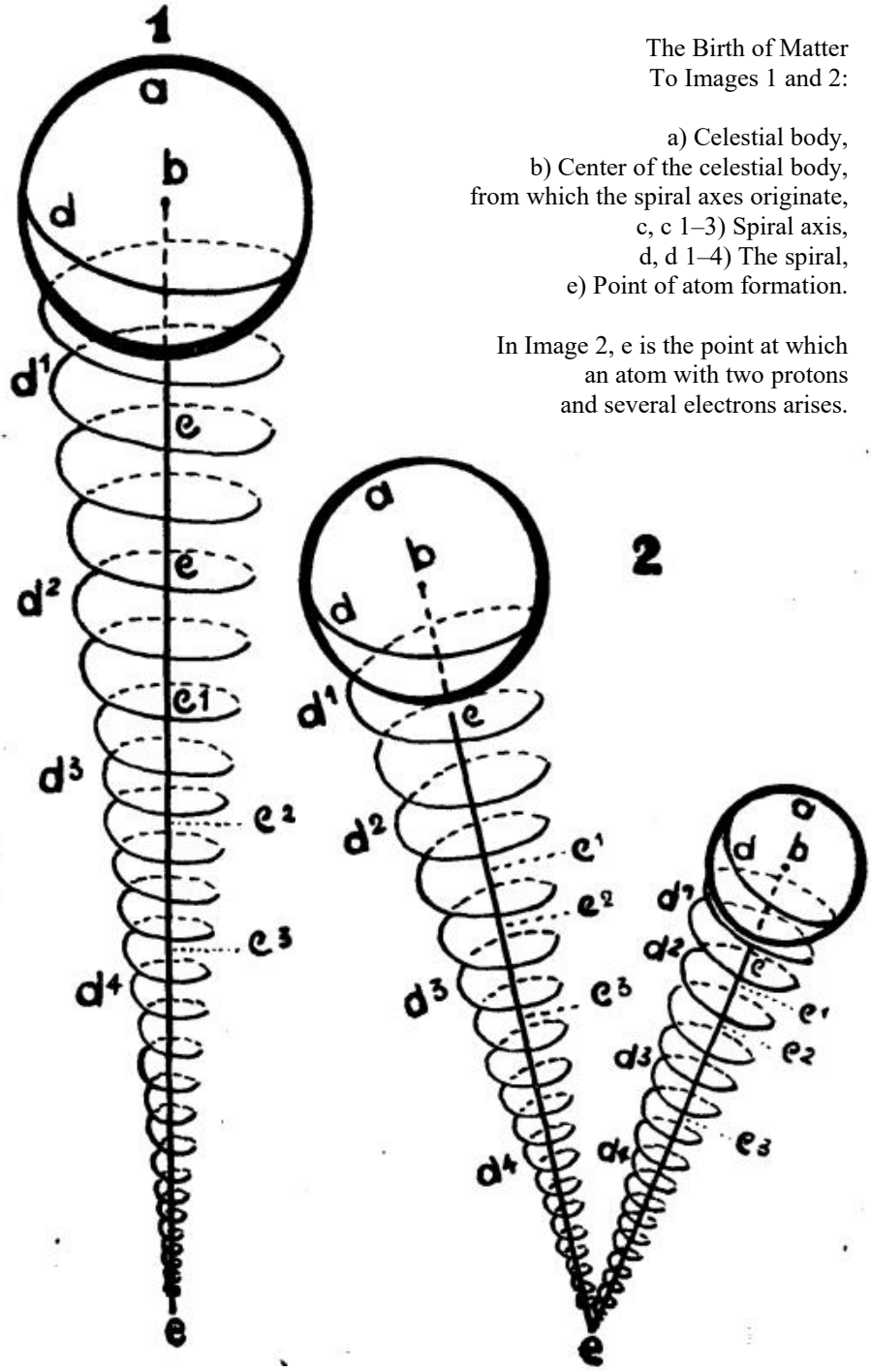
If now this emission of surface force from a sphere (celestial body) alone brings about a continuous radiation, there must be within it a constant spiral movement, for the radiation corresponds to the length of the spiral axis. This spiral axis, however, extends from the center of the sphere outward to the point where the spiral axis meets the surface of the sphere. The spiral has its root in the center of the sphere.

At the point where the spiral meets the sphere's surface, an atom forms — consisting of the portion of the axis ray separated from the sphere. This part of the axis ray "bends away" from the axis ray. This portion of the axis ray becomes the nucleus of the atom. The portion of the spiral which lies too close to the axis ray to allow the union to continue its whirling motion must continue forward, pressing onward past the part of the axis ray now forming the nucleus. Thus a field of force arises, a field of tension — the atom — in which the electrons form from the detached spiral parts.

In the atom, then, the spiral once coming from a celestial body, enclosed by an electron, moves around several electrons. These motions must occur in roughly circular orbits, because the axis ray, which became the positively attracting atomic nucleus, continues its motion forward.

Where axis ray and spiral do not come together, so that the physical movement of the spiral can be deflected from the spiral axis ray, that is the point where an atom must form. We call this point the point of atom formation.

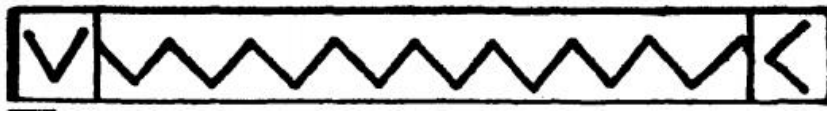
From each point of atom formation, new atoms are constantly being born.

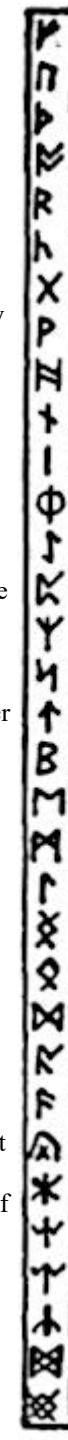


The Birth of Matter
To Images 1 and 2:

a) Celestial body,
b) Center of the celestial body,
from which the spiral axes originate,
c, c 1–3) Spiral axis,
d, d 1–4) The spiral,
e) Point of atom formation.

In Image 2, e is the point at which
an atom with two protons
and several electrons arises.





The newly formed atoms, since they no longer remain connected with the originating celestial body, move independently and within themselves form something new — an almost disk-shaped electron vortex, also a self-moving field of perception of matter itself, which begins to move freely through space, influenced by diverse fields of tension.

Every free celestial body is surrounded, at greater or lesser distance, by a layer of freely formed atoms that have separated from it.

Axis ray and surface spiral unite in free cosmic space at the atom-formation point into an atom with one proton and one electron. This atom we know as hydrogen, which, according to both ancient and modern science, is the most widespread in the universe..

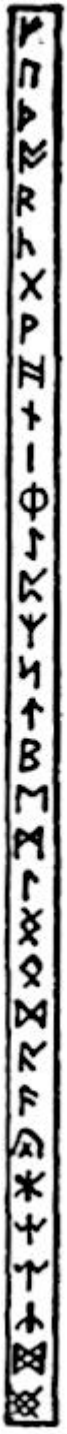
The aggregate state of the celestial body, its rotational speed, and its motion determine—besides the size of the celestial body—the wavelength of the spiral ray as it is emitted.

Where, from a point of atom formation, several stars stand behind one another, the spirals of the rear stars extend so far that they do not meet the nearer celestial body; the radiations thus merge with the common axis rays of the spirals. In this way, an atom may form with one nucleus and three electrons. In this same manner, the formation of such atoms occurs proportionally.

In free space, the axis rays and spirals of several celestial bodies converge with their points of atom formation; thus, the formation of an atom depends upon the wills borne by the axis rays. These wills determine the arrangement of the individual nucleus components relative to one another — that is, their regrouping. The number of electrons and nucleus particles is determined by the number of cooperating spirals and spiral axes.

It is today established beyond doubt that in the free cosmic space hydrogen, oxygen, nitrogen, silicon, and iron can and do form. With this, modern science confirms what I had already stated in a lecture given in Stuttgart in 1926, at the Bürger-Museum—namely, that shooting stars are not fragments of celestial bodies, but rather substance newly formed from cosmic rays, most of all in the vicinity of the Earth—iron. I came to this conclusion because, under certain specific stellar configurations, I was able to observe ball lightning and especially a great number of shooting stars.

The same applies to the formation of hail, snow, and rain, though arising from other angles of radiation. This also renders Hörbiger's World Ice Theory questionable. The Leonid meteor shower, for instance, is thus explained



by the fact that Earth passes into a zone where the orientation of Earth's axis creates a clustering of axial rays in space, thereby causing the formation of "shooting stars." The name "shooting star" has proven to be accurate.

The varying distance of the atom formation point from the celestial bodies generally depends on the radii (semidiameters) of the celestial body. The length of the spiral is very large, as the distance between spiral axis and spiral itself is extremely small at the places of atom formation.

In Earth's atmosphere, as a rule, the natural points of atom formation are those of celestial bodies that are still distant from Earth.

Every turn of a spiral, upon separating from its spiral, always produces at least one electron.

The surface spiral radiating from a celestial body can be captured by the axial ray of another celestial body, which then finds itself near this exposed axial ray. This causes the former axial ray to become partially exposed and attracted by the celestial body now positioned near this exposed ray. Cosmic rays (Höhenstrahlen) consist of exposed axial rays.

Similarly, overlapping spiral waves can extend beyond the point of atom formation. When the axis that guides the spiral is missing, these detached spiral segments form free electrons, which as the smallest quanta of negative electricity, are then subject to the law of attraction.

Where the point of atom formation lies near another celestial body, increased and more varied atom formation occurs, since the number of intersecting rays is significantly greater here. An increase in rays coming from a celestial body (Sun, planet, moon) always has a greater effect near that body. The surface of planets also plays a major role as a mirror. Through these influences, the spirals of distant celestial bodies are torn away from their spiral axis rays, thereby freeing the spiral axis ray and again forming a cosmic ray.

Points of atom formation that fall into already existing matter naturally produce, since an atom is formed which couples itself in some way, a molecular attachment in the preexisting matter, in a certain direction and to a certain degree. Certain alignments of stars can, for example, lead to the explosion of munitions depots and can cause other changes in the properties of any material, depending on what kind of matter the point of atom formation enters.

Whether atomic decay takes place in free cosmic space still needs to be proven. However, in the atoms of denser bodies, atomic decay may well occur—

where the atomic nucleus, in its positive attraction, is no longer able to counteract the negative opposition of the electrons. This is the case, for example, with the radium atom. The atom then dissolves again into radiation, and if, in the meantime, this dissipation of the atom manages to shape a somewhat different kind of matter, this new matter is nevertheless, in turn, only partially re-bound radiation. While indicating a different material state, it will ultimately also dissolve again into what it originally was: radiation.

Wandering Electrons

In the atom, the electron (or several electrons) is compelled to revolve around the nucleus, but as we know, the so-called electrical and magnetic processes are largely based on the movement (current) and accumulation (tension) of free electrons.

The electron is a real globetrotter, a wanderer. That is why, in the title of this section, I spoke of “wandering electrons.”

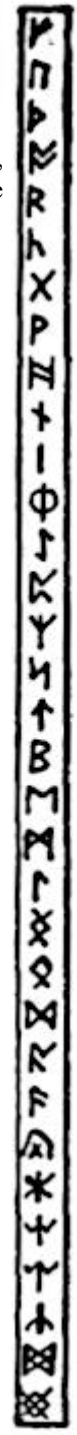
The question arises: how do electrons become free? Electrons can become free during radioactive processes, i.e., when an atom decays (in that context, as beta rays).

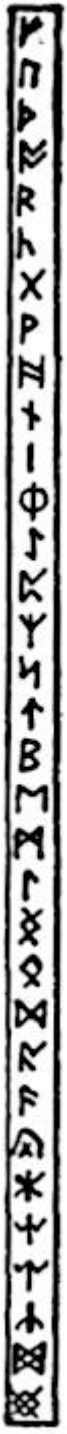
Just as electrons are freed during the decay of an atom, they also become free during the formation of an atom—or, in other words, when atom formation is prevented.

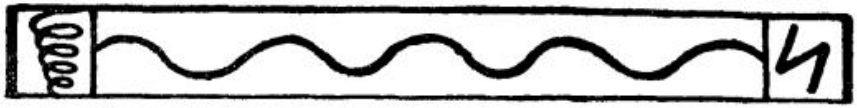
Where a surface spiral radiating from a celestial body is torn apart or disrupted by other influences on its way to the proper point of atom formation, free electrons (and free spiral axis rays) arise. These influences are particularly numerous and strong within the domain of a solar system and in the vicinity of a celestial body (sun, planet, planetoid), as well as within the magnetic and atmospheric envelope of a planet (e.g., the Earth).

The surface spirals and spiral axes of nearby celestial bodies are often, at least in the direction of their mutual approach, dissolved into free electrons and free axial rays.

Thus, free, wandering electrons are constantly being formed in the Earth's atmosphere and in its magnetic aura, filling these spaces. We are therefore always surrounded by natural, free cosmic electricity.







The number of electrons being continually formed within a solar system must, of course, fluctuate in periods of particular solar activity.

The wandering electrons can, under certain influences and conditions, combine to form hollow sphere structures with their own particular internal field of tension (such as ball lightning, luminous globes, etc.).

Wandering electrons are attracted by positive fields (including, for example, a human body with a positive charge [polarization]).

Freed Cosmic Rays:

Where free electrons are formed, the associated axial ray belonging to the spiral and originating from a celestial body (or sphere) is exposed.

The axial ray then continues independently in the direction it originally held.

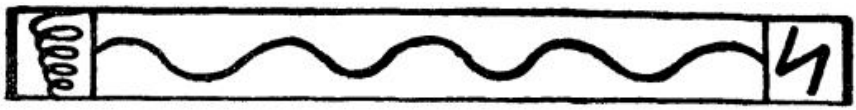
The exposed spiral axial ray may, even within the airy magnetic mantle of the Earth, attract an electron and thus form the hydrogen atom (or, with several electrons and in combination with other axial rays, also form other atoms), or it may bind with free atoms and other free axial rays in the atmospheric layer—or the spiral axis may continue, undisturbed, as a cosmic ray (Höhenstrahl) deep into the Earth, eventually binding itself in some way or passing entirely through the Earth. The spiral axis will always strive to reach the natural point of atom formation determined by its origin. This also explains the strong penetrating power of cosmic rays.

What is characteristic of the axial ray is essentially its once-established direction. However, this direction can be changed by lateral impact from other strong influences.

Free axial rays can also be affected such that, especially within a planet's atmosphere, they are transformed into short spirals.

The axial ray of a spiral—whether still within its spiral or already free—always consists of a segmented ray, whose individual parts can change in length, especially at greater distances from the originating celestial body.

Axial ray segments and the spiral path are always related to each other.



Free Atom Formation in the Atmosphere:

In the Earth's atmosphere (or that of another planet), atom formation can also occur in such a way that earth rays, or rays radiating from living beings or objects, combine with free electrons.

Similarly, rays can emerge from the Earth or from certain living beings (where, locally, the same direction of rays always prevails—for example, in pathological tissue changes) or from objects, which favor atom formation along their path. The atom formation achieved will always depend on the strength and nature of the polarization of these rays.

Further Remarks

Additional observations on this subject will be presented in the following volumes of the Marby Rune Library.

Concluding Reflection

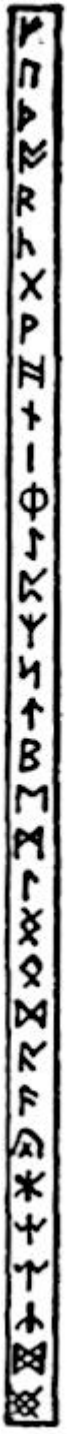
on the foregoing outline of a comprehensive radiation-science

Ultimately, every radiation and every wave is nothing other than the manner in which the material and the immaterial space feel one another, and the way in which both, according to their state, their limits, and their mutual distance, act upon one another.

What radiates from a celestial body (or from a sphere) is not “force” as such, but rather the mode in which space all around that body (or that sphere) is felt. Thus, everything that becomes force, everything that becomes or has become matter, originates from feeling.

Exactly as within us a sensation evokes repulsion or attraction, sympathy or antipathy, and exactly as our sensation of things around us calls forth an echo in and upon us—so it is also in the world of so-called “inanimate things.” Yet we shall be compelled to abandon that very concept, inanimate.

A thorough contemplation of the origin of matter from the mutual feeling of the world-spaces—whose primal state before the beginning of the formation of celestial bodies must have been a streaming (Run!)—leads us not only to acknowledge what we call the World-Soul, Planet-Soul, Human-Soul,



Animal-Soul, Plant-Soul, etc., but also to the recognition of the very essence of soul itself.

I write this last part for those who are sufficiently developed to grasp clearly great insights that have been given a popular form. Those who cannot yet understand it should, for the time being, set the thought aside. It will mature and one day reveal itself.

Our Practical Application of the Results of Radiation-Science

That feeling is the primal source of the arising of force and matter is proven to us by the results of radiation-science—if we know how to interpret them correctly. The manner in which material and immaterial space experience one another leads to the formation of events, of substance, and of the corresponding structures.

Since we ourselves possess a material body, we are thereby—whether consciously or unconsciously—capable of being the originators and creators of new currents and new forces which, in some way, bring forth events, formations of matter, and shaping around us.

Therefore, the way, degree, and refinement with which we strengthen our body to attain powerful sensitivity, and the direction in which we apply the intensified radiation, become decisive for our destiny and for the well-being of our surroundings and our descendants.

The starting-point of all forces set into motion by us is our feeling. Our feeling itself is likewise a property of a field of tension. This field of tension, formed already before our birth, has a cosmic origin, and it also created our body, bringing it to growth, maturation, and clarification. Fragmentary knowledge of this field of tension has been preserved from the flowering ages of our ancestors down to the present day. The Church calls this field of tension the “soul” and claims to “care” for it.

Yet in order to make man into the image of God, what is necessary is the harmonization of this field of tension and the unfolding of its greatest strength.

That is possible only when thoughts of fear—which always produce disharmony and weakening—are avoided.

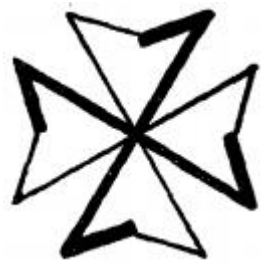
Disharmonic fields of tension consume themselves; weak fields of tension are absorbed by stronger ones. A true Church should know this—and, if it were true, it would act accordingly.

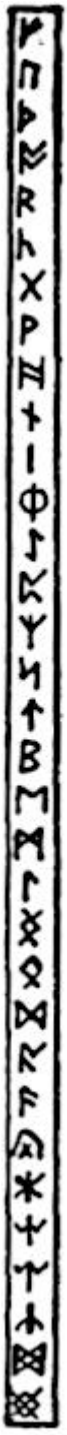
Whoever spreads thoughts of fear, even if he calls them “religious” or “scientific,” is a murderer of souls.

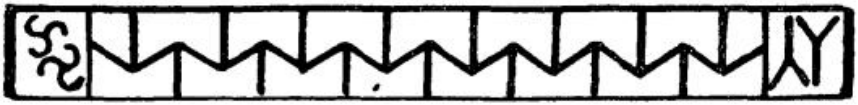
Whoever prevents the field of tension of another from strengthening and achieving its full, clear effect—and instead strives to weaken it—places himself in opposition to the All-Creator. For man is—his physical, organic, and psychic organism bears witness to it—the being who, according to the order of the world, is the representative of Alvater and His best instrument under immutable laws.

A pure, natural feeling, a keen and open mind, and a strong will directed toward the good, the beneficial, and the evolutionary are the foundations not only of this life but also of eternal life. Step by step, therefore, feeling must be clarified, experience sifted, knowledge tested, the goal fixed, and the will strengthened. All these requirements are gathered together by one discipline: the study of the runes in applied rune-practice.

Training in those sensations, thoughts, bodily postures, pronunciations of words, movements, and projections of will which rune-science reveals to us through rune-practice—through rune-gymnastics—is not merely a way, but the way that permeates and blesses all our daily work, wherever it may be, and also the daily sacred task that crowns God’s work of creation in and through us. From feeling, thinking, and willing to power—and, applied in rune-gymnastics, to manifestation and shaping! Thus we build not only in the name of God but also in His will—though as tools, yet as knowing tools! And this knowledge is the highest happiness that can ever be granted to man!







The Earth Radiation

That there exists an earth radiation—a form of radiation which, at certain places, emerges from the ground and affects humans and animals not only physically and in regard to health, but also psychically and spiritually—this view impressed itself upon me, through experience, already in the years 1907–1911.

It arose from observations I made in the cities of Hanover and Linden, as well as in their surroundings, concerning occurrences that repeatedly took place at certain fixed spots and locations.

I came upon this phenomenon quite by chance, since at that time I was working, in addition to my main occupation, as a local correspondent for nearly all the newspapers there.

It struck me that in certain places of the city the same kinds of incidents—those which are of interest to a reporter—occurred again and again. Indeed, I had to observe that, at places where I had already noted several quarrels, passersby who had been talking calmly would suddenly fall into arguments, and especially so when they stopped there. For tenants and shopkeepers in these locations, there was never any blessing. Either the premises were continually vacant, or the shopkeepers went bankrupt, or burglaries occurred, or fires broke out. Always “something was happening” at those spots.

Moreover, the buildings themselves had their telltale signs: many sick persons, nervous cases, people with varicose veins, dubious characters, separations, quarrels among residents—every kind of trouble imaginable.

And the nature of the businesses conducted in those houses, when one viewed the whole picture, was equally telling: —here a tavern, opposite it a junk dealer (a trade in rags and scrap iron, etc.); next door a hardware store, then a butcher, to the left a barber, then a bookshop selling questionable writings. But a bakery, a shop for knitting or textiles, a store for artists’ materials, a picture-framing shop, a pharmacy, or an art gallery—such enterprises never lasted. A vegetable shop survived, and the greengrocer’s wife ran around at night and in fog.

And in this pattern it was almost everywhere that “something was going on.”

When I later immersed myself in astrology, I learned to recognize even beforehand when “something would be going on.” It was mostly the Mars aspects that triggered such incidents at these seemingly innocent spots.

But—why precisely there? Why not in other places? And why did certain kinds of shops persist there, while others did not?

Thus arose in me the supposition that at these places there must exist a particular kind of radiation from the ground which becomes especially active and strong under the influence of cosmic rays.

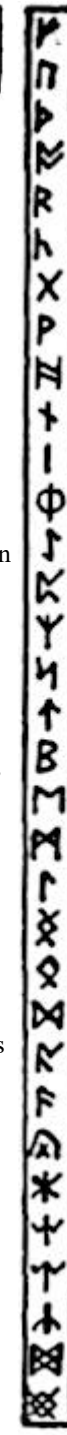
For not only in the present had something particular manifested there; no, even in the past similar things had occurred, and the future again and again brought fresh examples—proofs of a genius loci, a spirit of the place, known already, hmm, to the ancient Greeks. My notion, then, was not new.

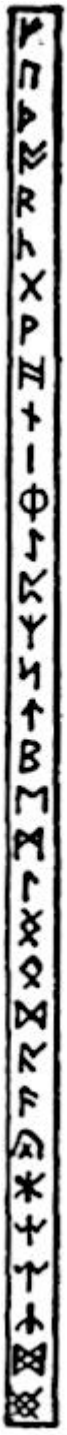
So it is—and remains—thus: There was once a battlefield. The nearby great city expanded. A slaughterhouse was to be built—and, as fate would have it, right upon that old battlefield. Once in Stuttgart there stood a barracks. Within that old building, several murders occurred. Later, new barracks were built outside the city; the old structure no longer exists. On its site now stands a large entertainment hall. Yet it is not cozy inside. Always something is happening—one thing, then another. The clientele has a special character. The staff as well. Before the restaurant there is an underground public lavatory. The corner is a meeting place for certain “ladies” and “gentlemen.” Once, I halted an incipient brawl there from about 150 meters away by performing a rune exercise. Always something is happening there—and seldom anything good. It is the genius loci, the spirit of the place.

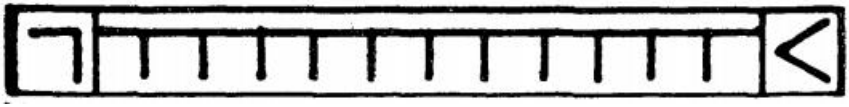
But this “spirit” is an earth radiation, which I classify astrologically under Mars: a specific kind of radiation that produces a corresponding milieu—corresponding sensations and thoughts, impulses and actions, and events—especially under Mars aspects.

Naturally, there are also other kinds of places influenced by other types of earth radiation, and people of corresponding nature are drawn to them. For example: there is a bench in a park. Strange—nothing remarkable about it, yet young couples and doves always gather there. The beggar knows from experience that “it is good” near that bench. Even the policeman, otherwise so brisk, becomes mild there.

That is earth radiation of Venus: a form of ground radiation that favorably and soothingly influences the feelings of humans and animals. Moreover, there is even a monument nearby—not of a prince or warrior, but of the poet Hölderlin. Again: Venus—how fine and noble!







To a beginner in such an observational school, all of this at first seems unclear, confusing, manifold. But the more the eye sharpens, the more inner guidance becomes sure, and the judgment more balanced.

I found the rarest engravings and curiosities under favorable Venus aspects—in some corner of a shop utterly unknown to me, in cities I had only entered an hour before by train. And I found my most important insights in rune science upon old farms, upon remote stretches of land, under Saturn and Jupiter aspects.

But none of this is extraordinary, once one knows that the genius loci attracts what is like unto itself—and most strongly under certain stellar configurations.

Life is the finest school, and God Himself instructs us. We only need to pay attention—and know how to wait for the right time. Then we must also make use of it.

Now the question arises: Whence comes this earth radiation, and how does it arise?

First we must make a distinction—a separation which is important.

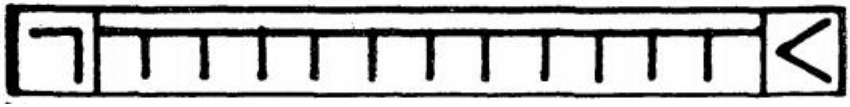
The Earth Radiation

We recognize the existence of earth radiation, for among researchers it is no longer disputed. I remind only of the success of dowsing in all ages. But we must divide this earth radiation into two kinds: surface radiation and deep radiation. For now, let us speak first of the surface radiation.

Surface Radiation

My investigations have led to the result that not only the radium atom emits radiation, but a whole series of other atoms as well.

More and more the opinion gains ground that all substances are radioactive; and it is quite possible—indeed certain—that once the measuring instruments of science have been perfected, the sidereal pendulum, in its swings and oscillations, will prove to be a reliable indicator of radioactivity.



That the sidereal pendulum performs a different motion over every kind of matter is known. For example, under certain conditions it traces circles over gold, over silver it produces ellipses. Other metals and substances likewise evoke characteristic pendulum movements and pendulum figures.

What exactly causes these pendulum motions cannot yet be determined, but it can be safely assumed: each material emits particular radiations which stream in definite directions, or pulse to and fro, or create around themselves a certain field of radiant energy.

For thousands of years, dowsing has also provided information about the radiations of certain substances, mostly those embedded in the earth.

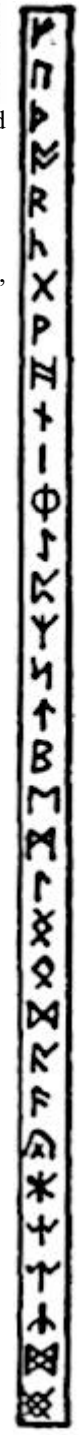
Thirty years ago people still made fun of the successes of dowsers; today, among scientists of a certain persuasion, one no longer likes to speak of these now undeniable results. Millions in value could certainly have been saved from fruitless prospecting attempts if mining companies had placed less faith in geologists and, from the outset, consulted an able dowser. Thus it comes about that even today billions in mineral treasures remain unused, awaiting easy discovery.

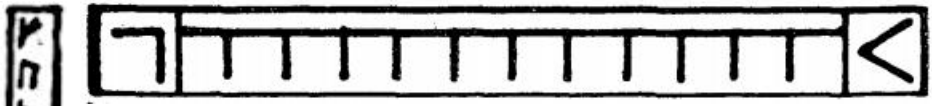
Recently, entrepreneurs have turned more often to the dowser; only afterward is a geologist called in. The entrepreneur who trusts the dowser more than the geologist usually fares best. And—as letters to me attest—the dowser who correctly indicated deposits of ore, oil, or coal is often cheated of his fee by the entrepreneur.

It is certain that ever more refined instruments can also provide information about the currents in the earth, and from time to time the newspapers report about such devices. But of actual successes I have heard nothing so far. The future will surely bring more satisfactory results here.

A very special role in detecting the earth's radioactive radiation is played by the finest instrument we know: the human body. There are sensitive persons who, when they enter an unfamiliar region, can describe precisely what kinds of minerals, ores, or other deposits lie beneath their feet.

In such determinations, the whole body is always involved, though for certain substances a specific organ or zone of organs is especially affected. Petroleum, for instance, reveals itself through a taste of oil on the lips; silver ore through sudden drowsiness; water through heaviness in the limbs; and so on—each deposit by its own kind of sign.





Yet not all geological formations act upon different sensitives in the same way or with equal strength. It is also certain that excessive sexual activity dulls the body's sensitivity and at least renders results uncertain.

The Question of Sensitivity

Wherever one speaks of sensitive persons, the question arises: Who is sensitive, and who is not? Every human being is sensitive to a certain degree and in certain respects, but it is rare for anyone to develop and consciously use this ability of direct perception and feeling. And yet such training is easily undertaken.

Every unseen matter reveals itself to us through feeling and can be distinguished from other matter. This can be practiced daily: place gold, silver, gemstones, glass, wool, copper, rock crystal, and other substances each in a small identical box without markings. Mix the boxes, and then try to determine by pure sensation what lies in each.

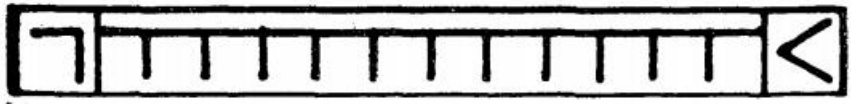
Gradually one sets oneself more difficult tasks—such as finding a hidden box somewhere in the room or outdoors. And so it continues, step by step. The important thing is to remember the impressions that emanate from each substance. With time one attains ever-growing sensitivity, and from an apprentice may become a good journeyman, and—with perseverance and good will—a capable master.

Just as experience showed me that a finely sensitive person, without any instrument, can know what the ground beneath him contains, so others have made the same discovery.

In December 1931 I obtained an excellent book, "Die Wünschelrute und der siderische Pendel" (The Dowsing Rod and the Sidereal Pendulum) by Dr. med. Adam Boll (Altmann Verlag, Leipzig), and found there among other things the following:

Dowsing Without a Rod

"Dowsing without a rod can only be carried out by the most finely sensitive persons. A master of it is the Swedish engineer Major Sperlings. He walks calmly along, holding his palms toward the ground. For the various substances he experiences entirely specific sensations, and he asserts that by this means he can make far more accurate observations. Thomany (W.F. 10th Year, p. 57) writes about dowsing without a rod that the middle finger remains



still while one or more of the outer fingers—depending on the radiations of the layer of earth beneath—spread apart from it under a certain angle. With gases and gas-rich liquids the same process occurs at first; afterward, however, one finger rises upward or lowers itself. The angles again correspond to the individual gases. A very particular phenomenon is produced by phosphorus and all substances containing phosphorus: over these, all the fingers cramp together into a fist, which finally turns downward. H. von Bülow experienced a peculiar stabbing pain in his back when he stepped over water veins; another feeling told him that here were coal deposits. In this way he discovered the spring in the castle courtyard at Podiebrad. The author himself feels, over subterranean watercourses—and even over water pipes—an extremely unpleasant stabbing in the upper thoracic vertebrae."

The Nature of Surface Radiation

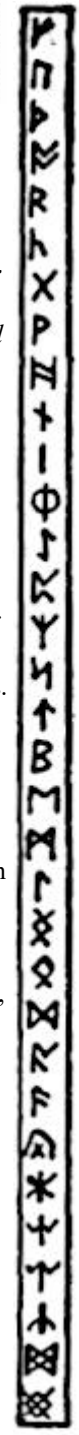
If I now turn to the character of surface radiation, it should first be said that this subject must and shall receive special treatment in a separate volume of the Marby-Rune-Library. Surface radiation is so active in every event, and knowledge of its nature so important, that I can offer here only a few indications.

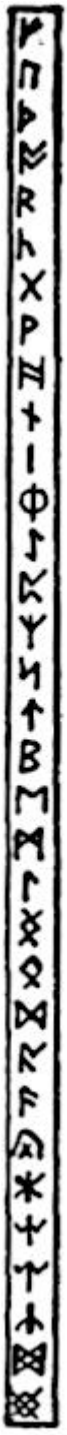
We can distinguish between fairly uniform and highly mixed surface radiation.

A rather uniform surface radiation is found in mountainous regions where the geological layering is fairly regular. But even where a sand layer often more than ten meters thick lies above—such as in some parts of the North-German lowlands—one can still speak of a fairly uniform ground radiation. It must, however, be remembered that a great mountain mass must naturally radiate differently than a mass of stone-sand built up from billions of tiny grains, which contains much more water and air, depending on the seasons, weather conditions, and the level of the groundwater.

It is not my intention here to write a history of how the body of "Rea" or "Gea" (—"Rea" and "Hiltea" are Old-Frisian given names!—), that is, the body of Mother Earth, may have been formed; and yet we must, in a few fundamental outlines, touch on the becoming of our planet.

Let it first be recalled that every kind of matter possesses its own special vibrational state, an electron-whirl, a mass of definite fields of tension which originate in the cosmos but within matter—depending on whether it is gaseous, liquid, or solid—are more or less hindered in their motion by one another.





Solid matter = atoms whose movement is impeded.

How and from what the atom is formed has been described elsewhere in this book. What is certain is that the earth's core is a state of high tension. Outward from it would follow metallic vapors, then liquid metal (the "metal of the All"), then solidified metal. Upon the metal lie the metal oxides—that is, the earths—which, locally melted, are embedded between re-cooled and fused stones (primordial rock) and form certain nodes or hearths.

Bands of metal, layers of primordial rock, and pockets of molten metal or stone intermingle; the latter also appear at the surface in volcanic eruptions.

Above the primordial rock and the layers of molten stone and metal, further oxidation products are deposited. (Earths are either oxidized metals or decomposition products of once-living beings.) These, however, were or are transformed through the influence of the sea and seawater.

In the sea itself certain living beings build their bodies. The remains of those bodies form new rocks, which under definite influences take shape; under certain conditions they produce layers of clay, chalk, coral banks, and the like.

In the sea of air—that is, upon more or less solid ground—vegetation builds its bodies. These too, in their decay, form layers of soil and stone, coal seams, etc., under particular and special conditions and processes.

To the creation of certain earth deposits still further contribute, in the sea, certain animals (including fishes) and, on land as well, an animal world corresponding to the time and circumstances of earlier ages.

Between these lie vast sea-salt deposits, which later—through earth-upheaval or lowering of the sea level—became solid land.

From time to time, tensions in the earth's crust pushed all these strata and formations against one another, or broke them apart, or heaved them up sideways.

Thus the upper layers of the earth and its surface already present to us an extremely varied and rich picture—and naturally, each formation and layer yields a different radioactivity and a different surface radiation.

There are regions where pure copper metal comes to the surface (Sweden), or coal seams, or brown-coal deposits exploited in open pits. Elsewhere, immense fields of petroleum extend; in other regions, thick layers of

rock salt; elsewhere, great chalk beds. In other areas, vast deposits of iron ore stretch underground. Silver and gold veins lie still unexploited in the depths, while elsewhere sulphur ore, marble, or phosphorite radiate their own peculiar life upward.

Where the layers still lie, over wide tracts, as they were once formed, an entire landscape can possess a uniform—or at least consistent—ground radiation. But where deposits of a special kind exist, where so-called earth catastrophes, collapses, displacements, or upheavals have occurred, there the radiation from the ground—the emanation of the soil, the surface radiation—can vary entirely within only a few square meters.

Up to now we have left aside the influences of subterranean and surface watercourses in our consideration.

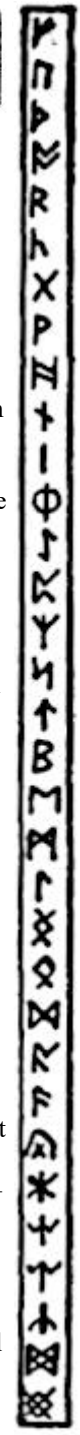
It is certain that surface waters—brooks, rivers, streams—are quite capable of seizing upon the emanations of the ground and mixing them according to their own nature and the geological layering of the soil. Most strongly charged becomes the brook that flows swiftly through the terrain, for in relation to the incoming emanation its volume of water is small. Very strongly charged, too, is the river that rolls gravel and pebbles along its bed. Always and everywhere the emanation, the radiation, rises from a stream, attracting thunderstorms along its course—or driving them back.

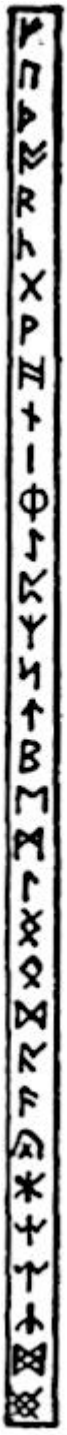
But where whirlpools form, where the water gurgles downward into depth, there too is a funnel within the field of emanation—a direction of radiation that confuses the senses and draws upon the radiation-complex of the human being.

Importance and Reach of Surface Radiation

Surface radiation is of immense importance because we humans can hardly escape its influence. It is certain that the radiation is strongest and densest directly at the surface of the earth, yet it is also to be assumed that in some places it can act upward to heights of 200 – 300 meters—perhaps even farther—under more or less normal conditions.

To what height the surface radiation is effective depends, besides the radioactivity of the geological strata, chiefly upon the kind and strength of the celestial radiation prevailing at the time. (Of this, more later.) Certain geological layers cease to have influence even at moderate heights, while others resound powerfully and extend far above.





Surface radiation is naturally very strong in narrow gorges and valleys, since there the radiation also comes in from the sides.

The effect of surface radiation extends, of course, not only to the living beings of a given place, but also to the atmosphere—to the air of the place itself. The "good air" of certain regions is most often the result of a particular quality of surface radiation.

For many people today, the nature of surface radiation manifests itself much more tangibly than in earlier times—just as in radio transmission and reception.

That it is not indifferent upon what site and upon what soil a transmitting antenna is erected has been proven by the poor placement of certain radio transmitter installations. Yet the radio listener also notices—especially when living now in this, then again in that region—that some stations, not at all farther away, are suddenly barely audible or not heard at all. Furthermore, it is a fact that certain very distant stations of low transmission power are often heard better than nearby ones of almost the same wavelength but greater power.

Even if one takes into account all other possible influences, one must conclude that the surface radiation of the transmitting site overlays the transmitted wave. At places with poor reception of a given station (when no other factors are present), the ground radiation of the receiving location simply does not harmonize with that of the transmitting site. Thus, the surface radiation of the transmitting point is repelled and weakens the broadcast waves themselves.

Supporting Material from "Der eigene Weg" (My journal), no. 122/123, July 1929 "That intestinal activity—and likewise other physical, emotional, and mental functions—depend on the character of one's place of residence has been known and familiar to me for some thirty years. Here are some examples:

A lady in Osnabrück always had very regular bowel activity. She moved to Disssen-Rothenfelde (in the Teutoburg Forest). Immediately the regularity ceased. She lived there two years—no change. When she moved back to Osnabrück, about half an hour after her arrival the regularity returned so violently that she was confined to bed for two weeks.

A gentleman, born under Virgo, had excellent intestinal function in Hanover, severe constipation in Hamburg, none in Wilhelmshaven, again in Berlin, again in Stuttgart, and once more very strong in Linden near Hanover. Since he traveled much, he had long since tried to regulate himself accordingly

by diet, but with little success. Always, at those places, the influence of the locality made itself felt.

Another gentleman who had suffered for years from a skin rash became free of his illness in East Frisia without doing anything in particular.

A lady, otherwise perfectly healthy, always developed severe back pains, lower-back aches, and discharge when she walked a certain route.

I myself healed a farmer's wife whose one leg was paralyzed, by applying magnetic fluid within scarcely five minutes in a village near Hanover; another woman of severe colic I healed likewise, in Hanover, merely by laying on of hands in about three minutes; another woman of nervous insomnia—without medicine and without touch, at a distance of about three paces, within ten minutes. One woman, at the strong influx of magnetic fluid, lost the power of speech—a most instructive case. After five minutes of local irradiation of the mouth, she regained her voice. All of this occurred without contact. I magnetized through walls and doors, at great distance—in Hanover. In Hamburg, however, it was impossible, although the transits in my horoscope were better."

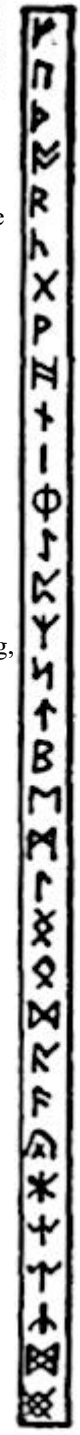
Marby then comments:

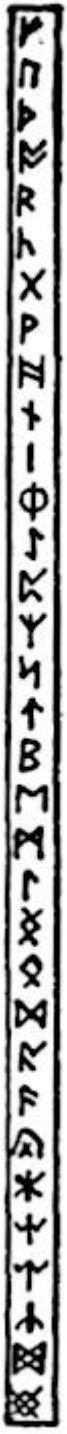
"I mention all this only to show what is possible. I cannot even report the best results, for they would appear unbelievable. But I came to the conclusion that it was particularly the soil in Hanover and its surroundings that gave me this power—not the drinking water. Yet drinking water, too, may certainly exert influence. Still, the municipal water of large cities often comes from very distant sources."

The Human as Conductor of Cosmic and Terrestrial Radiations

Again and again we come back to the surface radiation—and the peculiar composition of the air determined by it.

Just as not every kind of soil attracts lightning with equal strength, likewise not every soil attracts the cosmic waves equally. And man is part of the Earth from which he is built. Between the soil upon which he lives and the heavens above, he is the antenna of cosmic rays and waves. He therefore charges himself with these waves—or is discharged by them—depending on his own stellar configuration and the soil upon which he lives.





Hence a change of place can decide many things. Hence also the old saying: “Do not transplant old trees.”

On Local Horoscopes and Astrological Correlation

We turn briefly to a procedure by which astrology (about whose worth or unworth only those experienced in the field can judge) forecasts the occurrence of specific events for various cities and lands. These calculations proceed from a horoscope cast for the locality itself.

Although this kind of astrology is still capable of much development, it is certain that a local horoscope, if it is to serve as a basis for predictions, must take into account the ground radiation of the place. In the horoscope of a locality, therefore, the radiation value of the soil must find expression.

If, now, under the influence of a changing cosmic radiation, or of a varying groundwater level, or other such influences, a transformation of the ground radiation occurs, then some corresponding event at that place (if other preconditions are present) must necessarily be triggered. And if the ground radiation changes permanently, then another local horoscope must become valid in its place.

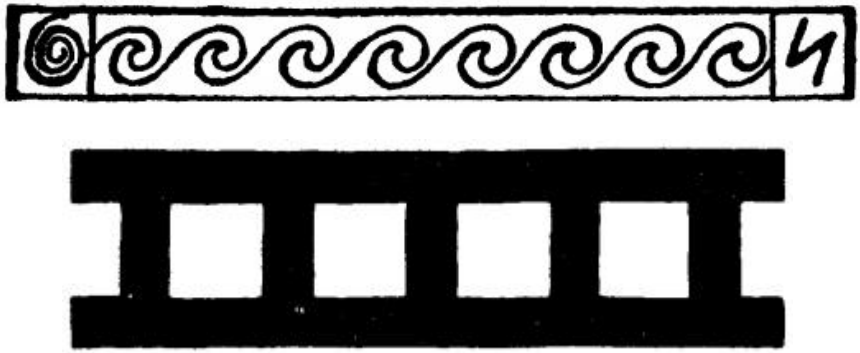
Confirmation from Academic Circles

After these statements—intended for astrologers—a note from quite another camp.

The journal “Kosmos”, which appears from a publisher recognized only by the academic world, carried in its August 1931 issue a note that the researcher C. A. Gustorff at the Witzleben radio tower had, through measurements, confirmed the existence of earth radiation. This radiation is said to have an insulating property, showing itself all the weaker the higher above the earth’s surface it is measured. As is well known, the case is the reverse with cosmic or altitude radiation. Gustorff also assumes that the rays coming from the earth proceed from radioactive substances present within it.

A notice that should, one would think, incline the Kosmos publisher to a somewhat friendlier attitude toward astrology in the future.

Much more could still be said regarding the domain of surface radiation, but that must be left for a more suitable place, where the subject can be treated in greater detail.



The Deep Radiation.

We refer to deep radiation as that radiation which accumulates in the depths of the Earth, at least at a considerable distance from the Earth's surface, and which, due to some law of nature or particular local peculiarity, reaches the surface of the Earth without being much affected by the radiation of the surrounding layers at the site of its emergence (ground radiation).

Thus, deep radiation penetrates through the ground radiation, or at the very least strongly colors it, or drives it to greater activity, or paralyzes it.

The strong effect of deep rays indicates, in and of itself,

1. that they originate from a powerful field,
2. that they are highly polarized,
3. that they essentially represent a bundle of bundled rays.

The "field" from which the deep rays originate is likely to be seen as the field of tension within the Earth. However, not all effects of this field will be able to penetrate the shell of ore, the "magma," that surrounds this field of tension. Still, enough radiation remains, but this radiation is further shielded by the nature of geological layering.

Wherever water veins exist within the Earth's interior, which rise up and often pass through the various layers of the Earth over long stretches—like the veins in the human body—these underground water veins become the best conductors of this radiation coming from the Earth's interior. If such a water vein, thus connected to the Earth's interior, approaches the surface, this radiation breaks through and appears as deep radiation. But even water veins that lie very deep can transmit the radiation they have absorbed upwards, and this occurs when the radiation is polarized in a way that favors its detachment from the watercourse—namely, when two water veins cross.

Thus, water veins lying close enough to the surface, but originating from greater depths, radiate out, but the radiation is strongest where two such water veins cross over one another.

Deep radiation also emerges, though not as strongly polarized, where a water vein coming from the depths actually reaches the surface, that is, at a spring. But the same that applies here for a water spring also applies for a fire or lava spring. We know that volcanic eruptions can attract or cause thunderstorms just as springs and crossings of underground water veins can.

Incidentally, there must be very close reciprocal effects between the electrical condition of the Earth's interior and the electrical condition of the atmosphere. Below, I present an illustration showing the birth of a spring, caused by strong tension oppositions.

A vortex tower appears in the open area. In its center is a zone of rarefied air, because the air has been whirled outward in all directions. There, in the center, water is drawn upward from the cloud, but it also sucks the rain curtains downward. The upward suction becomes dominant. The cloud slurps the water out. It draws and sucks. Slowly the trickling funnel approaches the ground. Once there, dune sand is swept up, along with broken twigs and branches. The tornado continues to probe, sucking as it goes. Finally, it comes to a halt. It has reached a water vein a few meters below the earth's surface. Water is sucked up from it, sand and stones swirl upward, and radiation from the watercourse shoots up from the earth, altering and paralyzing the vortex of the vacuum. The tornado dies. Where it died, a new spring will soon bubble forth. But it brings to the surface not only its water, but also in abundance the emanations which the water absorbed underground, releasing them around the spring as they stream out of the water.

Now I will provide some excerpts from the journal "Der eigene Weg" and from other papers. These excerpts give enough details to provide a further picture of the nature and effect of deep rays.

First, a few points about the effects of deep rays on the body.

The "Welt am Montag" published the following article in No. 35, page 7, on August 30, 1931: The Magician of Dachau. And so on.

Cancer Houses and Dowsing Rods.

1. The "Magma."

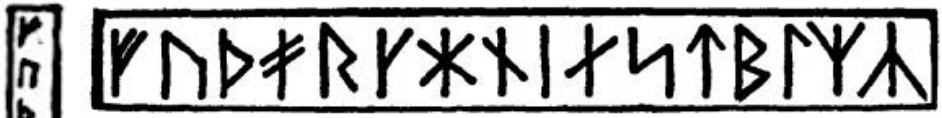
Among the many medical books that appear year in, year out, scarcely any have so boldly, devotedly, and successfully met the demand for popular presentation as "Medicine at the Crossroads," authored by the Karlsruhe physician Dr. Erwin Blos. And surely, one of the most gripping and stirring chapters of his book is titled "Earth Currents and Dowsers." There, the most compelling proof is offered that "fire and water are at work underground, creating conditions that are of crucial significance for the well-being and fate of all organisms—plants, animals, and humans—and even for the natural forces above the Earth."

We earthlings dwell between the rays of the sun and the stars and the rays of the “magma”; there are hostile and friendly forces, which mix and intersect without interruption. It is a vast sea of fire above which we live. Just as the solar orb above shines upon our lives, so too do the rays that come from below, from the "magma," the fiery fluid interior of the earth, exert their effects. The earth’s crust that covers it—the wrinkled surface we inhabit—is, in comparison to the glowing ball of the earth, of the significance of a tiny skin. It is incessantly penetrated by the force rays that the magma sends into the atmosphere.

According to the state of current science, it is certain that the fiery fluid ball of the earth, the so-called magma, is indeed radioactive, and that its energies can be detected at every smallest point of the earth’s crust. Physical science uses sensitive devices for this purpose, but they work slowly and cumbersomely. Dr. Blos places much more trust in the exact sensibility of the electrically charged human being, who achieves the same results thirty times faster, and even finds things where scientific instruments may still temporarily fail.

Without hesitation, he openly identifies himself as a dowser, who slowly strides across the earth with a curved rod of willow wood or metal and recognizes and evaluates the earth’s radiations by the peculiar movement of this divining rod.

It is the strong negative electric currents that the magma sends through the earth’s crust, which influence all living things either favorably or unfavorably, and which therefore are to be sought out or avoided.



2. Crossroads.

"Here is a crossroads," teaches Dr. Blos, "a crossroads for our actions and inactions." And because the most terrible scourge, under which millions waste away and against which, despite desperate efforts, we have so far been able to achieve so little—namely cancer—is placed at the center of his considerations.

The most important fact is this: the strong negative electric currents from the magma accumulate and concentrate in the underground water veins, which run irregularly and at various depths through the earth's crust. These water veins are excellent electrical conductors, along which the magma currents travel vertically upwards. Their penetrating power is stronger than X-rays; they rise up through houses, and have even been detected from a free balloon at heights of up to 1,400 meters.

Without these underground currents, the fire in the earth would never have such powerful effects on life. All rays and currents would remain mild, unnoticeable influences.

It has long been known that dowsers can detect springs when wells need to be drilled in water-poor regions. But this is only possible because these water sources carry electric currents, because water is a proven catcher, collector, and conductor of these energies that permeate the earth, thus betraying their underground conductors. And to the dowser—long scorned by conventional science—they become apparent.

3. How do plants and animals react?

But how do the concentrated negative earth currents affect the inanimate and animate nature of the earth's surface?

And how do they act upon the organic world—on plants, animals, and humans?

Strong earth currents are especially hazardous to cultivated plants in gardens; young trees wither and die, fruit trees develop cancer if they grow above an underground water vein. Ants and bees, on the other hand, are favored by them; the stronger the currents under the anthills and beehives, the more diligently these creatures work. This is why the dowser can infallibly identify the most productive beehives, as they stand precisely over strong currents. When

bee colonies swarm, the queen, along with the entire colony, prefers those trees where a strong earth current rises. If the beekeeper selects locations for his hives where strong underground water veins flow, he will be rewarded with especially rich yields.

Cows and goats, however, must be protected from the electric water veins, otherwise their udders will become increasingly diseased. The farmer is then faced with a mystery; he thinks to solve it by selling the “bewitched” animal, only to have the same discouraging experience with a newly acquired animal. The dreaded so-called “blood weakness” in horses, against which all veterinary skill struggles in vain, only occurs when the horse’s stall is strongly irradiated. Yet it is reported that a horse so seriously ill became instantly fever-free when its location was changed.

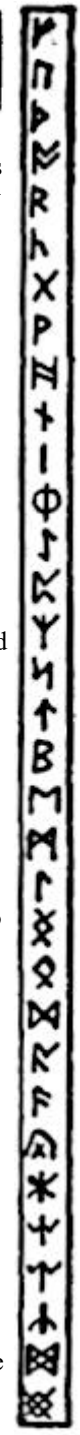
4. But how does man react?

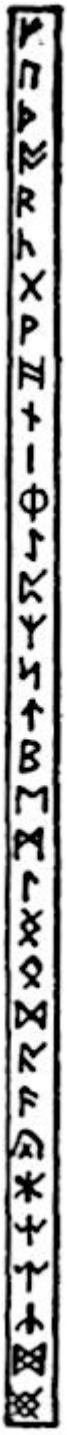
sciatica, diabetes, kidney and bladder ailments, but above all cancer and mental illnesses, predominantly arose in places where strong underground currents or their radiations were detected. Various doctors who learned of these results made no secret of their skepticism. They were inclined to believe in a coincidental convergence of unfavorable factors, but not at all in a scientifically demonstrable, lawful connection.

In this regard, Baron von Pohl undertook the by no means easy task of providing conclusive proof for the correctness of his observations. In doing so, the researcher specialized in cases of cancer. He chose for his investigations two small Bavarian towns, namely:

5. Bischofsbund and Grasenau

where this scourge of humanity is only rarely encountered. The terrain of both small towns was thoroughly searched for strong earth currents. The results of the dowsing were entered into the town plans, and a so-called sketch map (“Croquis”) was created. Onto this, the mayor and the district physician marked the cancer houses and cancer beds where, over a full decade—namely from 1918 to 1928—people had died of cancer. It became unmistakably clear that all cancer sufferers had slept and lived in beds which lay above strong negative electric currents, or even above the crossings of such currents from different depths of the earth. The deeper the underground water vein flows, the closer it is to the magma, and the stronger its electrical charge acts upwards. The dowsing rod worked so precisely that even the cancer bed of the watchman on





the market tower in Vilsbiburg was identified, although it was 22 meters above ground. In addition to all these findings, there exists a protocol bearing the signatures of all those who closely observed the uncanny dowser and kept a watchful eye on him. He was not left alone for a moment during the days of his exciting research; any communication with local residents was prevented.

Some residents of Vilsbiburg, especially those living in cancer houses, may have thought of medieval magic when they saw the dowser at work. But credit must be given to the people of Vilsbiburg—they caused the researcher no difficulties, did not narrow-mindedly worry about possible damage to tourism interests, stood by the good cause, and were not discouraged when the results were recorded in the following protocol.

The Vilsbiburg Protocol

Protocol concerning the survey of the market town of Vilsbiburg from January 13 to 19, 1929, by:

1. The gentlemen: First Mayor J. Brandl, Police Commissioner Fischer, Police Sergeant Schachiner, Christian Lechner Sr., Georg Brandl;
2. The dowser researcher Baron Gustav von Pohl, Dachau.

Purpose of the survey: Baron von Pohl had offered to create a sketch map of the underground watercourses flowing beneath Vilsbiburg, for the purpose of proving that all deaths from cancer must have occurred in buildings beneath which especially strong underground water veins flow.

Materials: The district physician of Vilsbiburg, Senior Medical Officer Dr. med. Bernhuber, had, at the instigation of First Mayor Brandl, identified by means of death certificates those houses in Vilsbiburg where deaths from cancer had occurred between 1918 and 1928. This list was compiled and handed over by the district physician to the mayor. It is hereby certified that Baron von Pohl had no knowledge of the contents of this list either before or during the survey. The list always remained in Vilsbiburg.

Survey: Baron von Pohl spent most of the time accompanied by Police Sergeant Schachtner and, without any knowledge of cancer deaths, only created a sketch of the underground watercourses. Police Sergeant Schachtner had only been living in Vilsbiburg since November 23, 1927, and therefore could have no knowledge of cancer deaths occurring several years prior. The survey was carried out with all precautionary measures so that any influencing of Baron von Pohl was impossible.

The impartial Mr. Georg Brandl, mentioned under item 1 and only recently acquainted with the Baron, was able as a dowser in every case to verify that there was always an underground watercourse present.

Maps: The attached maps show the underground watercourses identified by Baron von Pohl and personally entered by him, which, in his opinion, are hazardous to health—specifically cancerous—marked in black pencil lines. Into these maps, the First Mayor Brandl entered the 48 cancer deaths from the aforementioned list.

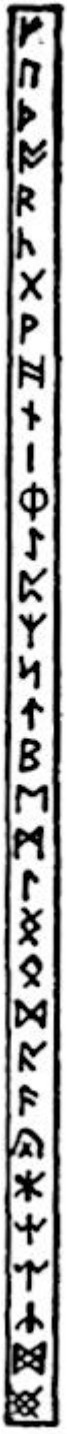
Result: The maps reveal the astonishing fact that all cancer deaths in Vilsbiburg occurred above the strong underground watercourses marked by Baron von Pohl. Whenever the First Mayor Brandl, who was informed about the deaths, participated in the survey, and when Baron von Pohl designated a house as cancer-prone—and, in the case of multi-story houses, indicated one or two vertically aligned rooms and, even from outside, specified the location and position of the death bed—a visit to the respective house took place. In every case, Baron von Pohl's statement made from outside was confirmed as correct by questioning the First Mayor or the accompanying police officer, through inquiries with the relatives of the deceased. Where two beds were placed separately in a room, Baron von Pohl immediately refused any information as to which bed the deceased had slept in and then, to the astonishment of those present, always correctly indicated which bed the cancer patient had died in. Even in the market tower, in the watchman's apartment 22 meters above the ground, the same finding was made.

Conclusion: It is thereby established that Baron von Pohl was completely successful in proving that deaths from cancer occurred without exception in houses, rooms, or beds situated above particularly strong underground watercourses.

Read aloud, approved, and signed. Signatures.
January 19, 1929.

6. The Addendum

However, this protocol was to be supplemented 1½ years later. Even though "The Cancer Houses of Vilsbiburg" had meanwhile caused considerable commotion and some anxious souls might have taken the utterly unnecessary vow never to spend the night in Vilsbiburg, Baron von Pohl was able to carry out a valuable follow-up check of his first experiment. Based on the 1929 map of cancerous underground currents and their radiations, the cancer deaths that had occurred in the intervening 1½ years were investigated on August 11, 1930,



with the assistance of the then First Mayor Schwör, to see if they were located on the lines of von Pohl's maps. An official control report was also created for this.

"This official protocol of January 20, 1929, concerning the cancer research of Baron von Pohl of Dachau, at the time in Vilsbiburg, can be supplemented as follows: The district physician, Senior Medical Officer Dr. Bernhuber in Vilsbiburg, compiled an official list of deaths from cancer in the city of Vilsbiburg that occurred from January 1, 1929, to June 30, 1930. The list contains 11 names, of which 1 case had to be excluded during today's review because the person's residence did not appear on the 1:1000 scale map. The review of the remaining 10 cases with the map of underground currents in Vilsbiburg drawn by Baron von Pohl in January 1929 showed that all 10 deaths occurred exactly above such underground currents."

Vilsbiburg, August 11, 1930.
City Council of Vilsbiburg.
(Stamp.)
Signed: Schwör, First Mayor.

7. Doctors Join In!

Other expeditions followed to investigate cancer sites, though for financial reasons they had to restrict themselves to smaller areas. Gradually, their findings also began to be noticed by mainstream medicine. Doctors took interest, learned how to use dowsing rods, and even hospital directors engaged with von Pohl's theory and its many pieces of evidence. Several doctors began prescribing their patients the simplest and cheapest remedy, which consisted of simply moving their beds. One of the first was again Dr. Blos, who, with the help of a dowser trained by Baron von Pohl, also determined that all his cancer patients under treatment were lying above strong currents, or even at a crossing. A woman in Karlsruhe who had been severely ill and bedridden for six years was cured after her bed was moved to a radiation-free room. The speed of her recovery was astonishing: when the doctor visited the woman nine days after moving her sickbed, he found her at the washhouse doing the big laundry. Her pain was gone.

8. With the Magician of Dachau.

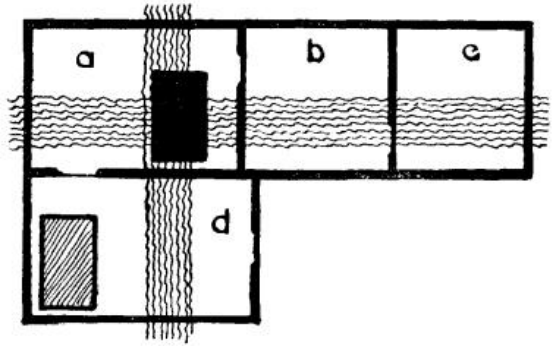
Baron von Pohl's study has meanwhile become a center of cancer research. Interested parties and believers from all over Germany got in touch. Dowsers from near and far contacted the researcher, and, following his guidance,

made similar observations and achieved similar results. A card index was created, accumulating valuable material. In hundreds of reports, individual cases of illness—their origin, course, and cure after removal from radiation (usually by moving beds)—are described in a way understandable to all. Baron von Pohl kindly allowed us to view this card index. Among the contributors, there is especially Countess von der Schulenburg, who lived in Weimar until recently, a long-established dowser who, together with doctors, enriched the Dachau research project.

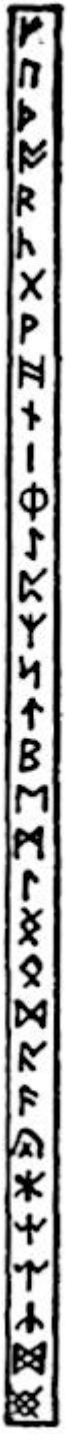
9. "Cures."

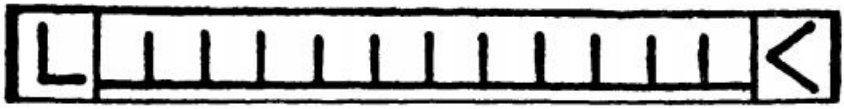
We wish that all medical records were as simple and as positive in their results as those of Countess von der Schulenburg. Just one example among many: A patient living in Weimar was diagnosed by his family doctor with severe nervousness, nervous stomach disorder, insomnia, and headaches, especially in the morning. On 28 October 1930, it was determined that the patient's bed was exposed to the very strong radiation of a crossing of strong underground currents. The patient's condition meanwhile worsened to such an extent that he was to be admitted to an institution.

On November 2, 1930, his bed was moved from room a to room d. Already on the first night, the patient slept through for eight hours. By December 1, 1930, it could be reported that the patient was consistently sleeping well at night and waking up without headaches. His nervousness had disappeared, and he was able to perform his work—which fully occupied him—without any complaints; complete recovery had occurred.



Floor plan of the patient's apartment in Weimar:
The bed was moved from room a to room d. The bed now stands radiation-free. The patient recovered in a short time because his bed is now radiation-free.





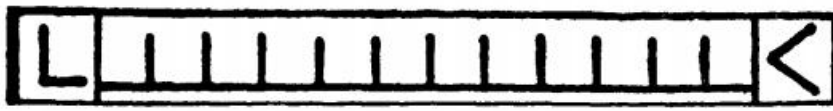
Even more striking is the case of a senior railway official near Munich, whose official apartment seemed almost cursed. Both of his predecessors, who had used the same room as a bedroom, fell ill there with severe rheumatism and other ailments, so that they had to be prematurely retired due to incapacity for work. The last of the two, who had moved out, was already free of his ailments just a few weeks later—he became completely healthy. The current occupant of the official apartment, along with his wife and son, fell ill there with severe rheumatism and back pain; only the two daughters remained healthy. An investigation of the apartment revealed that the parents and the son slept in heavily irradiated beds, while the daughters' beds were radiation-free. Moving the parents' beds into a radiation-free room and the son's bed to the other side of his room, where it was also free from radiation, had the result that all three recovered completely in just about a week.

10. "De=Radiation"

Almost even more often than being asked for help for the sick and distressed, Baron von Pohl is approached by farmers whose barns suffer from heavy radiation. The successes he has achieved in these areas have become widely known. One day, it happened that two Lower Bavarian farmers, whose livestock had been suffering for years from the most severe symptoms of disease, sought his help. However, they first wanted a guarantee. The helper was only to get to work if he would guarantee that his remedy would not benefit a third party who owned property in the immediate vicinity. The honest farmers would only agree to "de-radiation" if the neighbor, with whom they had been bitterly feuding for years, would not profit from the de-radiation.

Moving beds to a radiation-free spot or relocating domestic animals can in most cases be accomplished without cost or special effort. However, there are also houses in which no radiation-free spot can be found. In such unfortunate buildings or properties, the only remedy would be to isolate the beds with a radiation-impermeable material; even better would be the de-radiation of entire houses.

Baron von Pohl has not been idle in this regard either; according to him, his years of experiments have led to the development of a de-radiation device, which is already protected by a so-called principle patent. This de-radiation device arose from the consideration that earth rays must bend towards good electrical conductors underground, because otherwise, one would find radiations emerging everywhere from the earth's surface, not just above good conductors in the ground. This speculation is said to have proven correct; for with the largest de-radiation device so far, installed in the cellar of Baron von Pohl's villa,



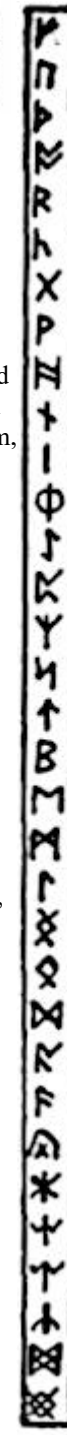
an area of about 5% of a square kilometer has been made completely radiation-free—in other words, the dowsing rod no longer reacts anywhere in this whole area.

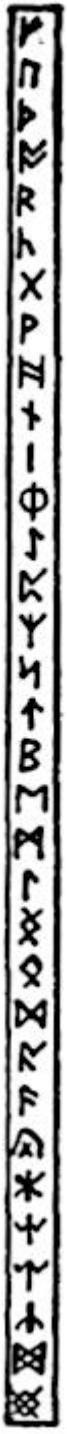
Likewise, all residents in this area who suffered from radiation are freed from their ailments. Among the many who are firmly convinced that the von Pohl de-radiation apparatus has ensured their liberation from years of complaints and suffering is, among others, a police sergeant who lives on the other side of the Dachau hill, one kilometer from the de-radiation device. He had no idea that his house was among those that one day came to be included within the de-radiation zone. Up to that point, he had suffered from terrible rheumatism, which often afflicted him so badly that he could hardly raise his right arm in greeting. When one day his suffering suddenly ceased, his neighbors made him aware of the cause. Now, whenever he meets Mr. von Pohl, no one greets more vigorously than the happy police sergeant. And a similar case is reported from nearby Indersdorf. A young man, who for seven years had not been able to use his left arm due to the effects of a severe rheumatic illness, turned to Mr. von Pohl for help. It was found that the patient's bed was partially situated over a strong radiation, specifically on the upper left. The bed was moved, and the last traces of his years-long ailment vanished after ten weeks.

Finally, one of the many testimonials should be included here, which reached Mr. von Pohl from Dachau itself regarding the effects of the de-radiation apparatus. It is dated May 6 of this year and reads:

"From various newspaper articles I have learned that health and illness, good and bad sleep, depend on whether one lives above radiations or is free from them. A few weeks ago, I heard that a device invented by you, currently being tested, can provide relief, and that even my home—which is considered heavily irradiated—benefits from the de-radiation, even though it is about 600 meters from your house. Perhaps I may share with you my following observations:

I have lived in this house since my marriage and even years before, with the exception of about one year. All five of my children, all born in this house, suffered severely from middle ear infections and were prone to fevers. Especially my second boy, an extremely nervous child now eleven years old, would immediately have severe fever attacks after lively play or prolonged reading. My eldest girl (ten years old) is also extremely nervous. I myself woke up every morning with severe headaches. In addition, in this house, I developed a serious joint rheumatism and sciatica.





Since about mid-April, I have enjoyed, together with my children, not only excellent sleep, but the severe headaches I always used to have upon waking in the mornings have completely disappeared. The children are lively, in the mornings hard to get out of bed, and have looked extraordinarily well for about the last two weeks. I have especially noticed this in my second boy, who now looks very good and, despite lively play, no longer has his fever attacks; and also in my ten-year-old girl, who is now thriving splendidly. Rheumatism and sciatica pains have also not reappeared so far. However, I did notice at one point that the headaches in the mornings returned, even more intensely than before. When I later learned that, precisely on those days, your de-radiation device had been turned off, it all made sense.

I thought this information might be of interest to you. Respectfully, signed, Mrs. Clara Busch.

11. Conclusion

Our report should be received with all the reservations that we too often miss in those reports claiming the final discovery of the cancer-causing agent, or the newly discovered cure—which almost always turns out to be manufactured in the U.S.A. (So far, unfortunately, only the announcement, never the remedy!)

As compelling as the body of evidence may seem in the cases presented here, rigorous scrutiny must still be applied. That it is possible, even with all the partisanship for the reliability of the dowsing rod, to engage with these matters quite critically is shown by the “Handbook of the Dowsing Rod,” published by R. Oldenbourg in Munich, whose historical section was written by Count Klinckowström and its practical section by Baron von Maltzahn. For anyone wishing to become familiar with the wonders of the dowsing rod, this standard work—which we will return to later—is highly recommended.

Nor do we in any way assume that all illnesses can always be traced solely to harmful earth radiations. However, this does not weaken the fact, also demonstrated by other dowsers, that in certain predispositions to illness, physical forces exert an influence and even determine the course of disease. Unfortunately, the majority of us are all too susceptible to the illnesses that, like thieves in the night, lurk around the organism. The night, the nocturnal earth, acts as their accomplice!

The primitives take refuge in magic spells, we all too often in chemicals!

What right do we have to mock the primitives, who confront the causes directly, while we only try to fight back when the consequences have already set in? It is not for nothing that the Greeks and Romans in antiquity occasionally dealt with the "demons of the deep." And the Chinese—how for thousands of years, even today, they consult a "ground-truth seer"—their dowser—who must determine whether the building site is threatened by hostile natural forces before construction begins, or else another site is chosen. Many of our most modern hospitals and sanatoriums would hardly pass the examination by a dowser; of some, we believe this for certain.

If, at the upcoming conference of cancer researchers in Nuremberg, Baron von Pohl's theory is critically examined, and if nothing more can be said against it than the professional and class-based skepticism that has so far dominated the (negatively irradiated) field, then it is time for the state to take a positive interest—because, as far as we know, it has an interest in the health of its citizens!

Thus far "Welt am Montag," August 30, 1931. Now, an article from the journal "Der eigene Weg" from an earlier date, April 1928. This article presents similar material as the one from "Welt am Montag," but also shows how deep radiation can affect the soul and the life of thought: What I describe here as my own experience thus dates from 1925.

In the journal Der eigene Weg (Marby-Verlag, Stuttgart), No. 92 and following, April 1928 and subsequent months, we find the following essays dealing with the subject of "earth radiation":

Demons of the Deep

The "News from the Northwest," Portland, Oregon, writes:

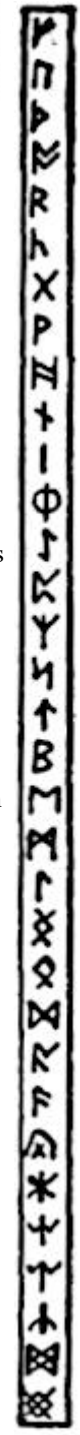
"Far too often, valuable observations gather dust for decades unused in the archives. It is at least twenty years ago that the claim arose from among the ranks of dowsers that rooms in which particularly sensitive people cannot find sleep, or where they may, under certain circumstances, see 'apparitions'—where, as people say, things are 'off'—such rooms are always crossed by underground water veins. It seems that this phenomenon has remained almost entirely unnoticed until very recently, probably due to the harsh opposition that the dowsing rod has faced. Only in our times has it, as with our ancestors, been recognized and acknowledged as the finest instrument—surpassing all previous artificial measuring devices—in the hands of the right person. Above all, the Dresden researchers Winzer and Melzer, with the cooperation of the inventor of the 'sun lamp' Privy Councilor Dr. Bach, have made significant contributions

here. Winzer and Melzer recently published a scientific paper whose results cannot be overlooked.To understand their views, let us recall the effect that underground water veins have on the dowser. Here, it is fundamentally irrelevant whether the seeker uses a metal rod, willow, hazel, or any other rod. I myself work with an experienced dowser who, following the example of our forefathers, cuts a willow rod on site, bends it in the middle, and by twisting the two ends in different directions at the bend, sets it under tension, holding the ends with both hands so that at the point where the rod enters the hands, another tension is created. The forward-projecting part is twisted forward around the two bends above the hands, in such a way that the rod would like to snap backward. By placing the thumb forward, this is prevented, and so prepared, the dowser begins to search. If he now comes near a water vein, the rod begins to tilt forward, in the direction away from the searcher—that is, increasing the tension—so that it moves away from the opposing thumb and points downward over the vein, only to return to its original position when leaving the area."

Thus, a considerable force is at work here, certainly affecting nerves, vessels, and muscles as well. We would not be mistaken in considering the radiation emanating from water veins to be, for the most part, radioactive in nature. Many years ago, Alexander Müller already showed that radioactive rays—especially when acting over a long period—cause a narrowing of the finest blood vessels, thereby hindering normal blood circulation and relaxation of the body. They have a damaging effect.

If we keep these details in mind, we can easily immerse ourselves in the findings of Winzer and Melzer. Both researchers focused their attention on the connections between illness and water veins. What they found is alarming. Their work pulled back a curtain, and a previously dark and mysterious area has received its first illumination.

Although this article cannot be expected to clarify medical questions, the results must at least be briefly mentioned. Most important are the research findings on cancer, which is currently spreading more and more. The researchers found that, in the cases they investigated, cancer always appeared where people susceptible to this illness slept above water veins. But many other ailments also result. From my own experience, I can add that insomnia, fatigue, lack of motivation to work, and nervous agitation are always found where water veins run beneath the corresponding rooms. The number of floors seems to have no significant influence. Relief can be obtained by moving the bed or desk away from the irradiated part of the room. But since even the walls of the irradiated room themselves become active, good ventilation is necessary. However, the most advisable course seems to be to change one's residence.



We see that the radioactivity of underground water veins penetrates deeply into our daily lives. The intensity of the radiation also depends on the season of the year. It appears to be particularly strong in spring.

The amount of radiation is also dependent on the number of active sunspots. From these spots, electrical energy is radiated toward us, though the mechanism for this need not be discussed here. That it happens, however, is beyond doubt.

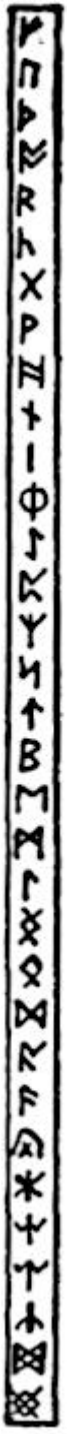
From this fact, we may conclude that with an increase in sunspots, the earth radiation itself also increases. Since we are approaching a so-called sunspot maximum, we are currently in a period of steadily increasing intensity of this kind of solar influence. If the continually increasing radioactivity is a factor in the incidence of, for example, cancer, then it would be reasonable, under the present circumstances, to expect an increase in this terrible disease. As we have already heard, this assumption is confirmed by the facts.

Earth radiations, however, do not only harm humans, but also cultivated plants, insofar as they are planted above or in immediate proximity to water veins. Additionally, it is known that buildings located above water veins are preferred by lightning.

Let us recall here the popular belief that the stork protects a house from being struck by lightning. Investigations have now shown that the stork only builds where there are no water veins beneath the house in question. The view that this bird “senses” earth radiation is by no means far-fetched. Even in humans, this ability has not completely died out. Since 1909, I have conducted experiments with experienced dowsers and had to recognize that, although the rod only reacts for me occasionally and weakly, I am nevertheless able—especially in sultry weather—to perceive water veins very distinctly, in that I feel a tingling of the skin and a kind of nervous excitement similar to what is generally called weather sensitivity. — As Mephisto already says:

"You all feel the secret workings
of ever-active Nature,
and from the deepest regions
emerges a living trace,
when every limb is seized with pain,
when day grows uncanny—
just act quickly, dig and seek,
here lies the fiddler, lies the treasure."

So much for the American newspaper.



Let this article be the stimulus for the following further presentation of more facts and explanations.

One can also use metal wires as a dowsing rod. In addition to the dowsing rod, a suspended pendulum can also be used. Experiments with rod and pendulum work best in dry air.

Not every person is suited to be a dowser. For some people, the dowsing rod barely shows any reaction at all; other people writhe in spasms. Especially sensitive individuals can, by frequent dowsing, sometimes greatly weaken their magnetic aura—particularly if they conduct experiments without experience.

Not only do underground water veins affect the dowsing rod and the human, animal, and plant body, but also open, standing, and flowing water. My own experiments confirmed for me that water veins can have a pronounced effect—even a drastic one—on the mental, emotional, and physical condition of certain people.

As an example, I would like to briefly mention the following case: A young man comes to my office and complains about the hostility shown to him by his relatives. After I quickly cast a horoscope, I thought to myself: “Old friend, there’s something not right with you.” Immediately the young man says, “No, no, Mr. Marby, there’s nothing wrong with me, but with my parents!” “So, so,” I say, “you’ve become clairaudient as well?” Well, so be it. In fact, none of you are really well.

The young man’s horoscope showed various constellations that could indicate a vigorous flow in the magnetic aura, but his entire condition was such that one could only think: you are close to madness—though I was careful not to even think this thought aloud. I then described to the young man the layout of the house he lived in, and the following question and answer session developed:

— Where do you sleep, with your head to the north and against the wall?
Yes.

— Who else sleeps in the room?
My brother.

— Also with his head to the north?
Yes.

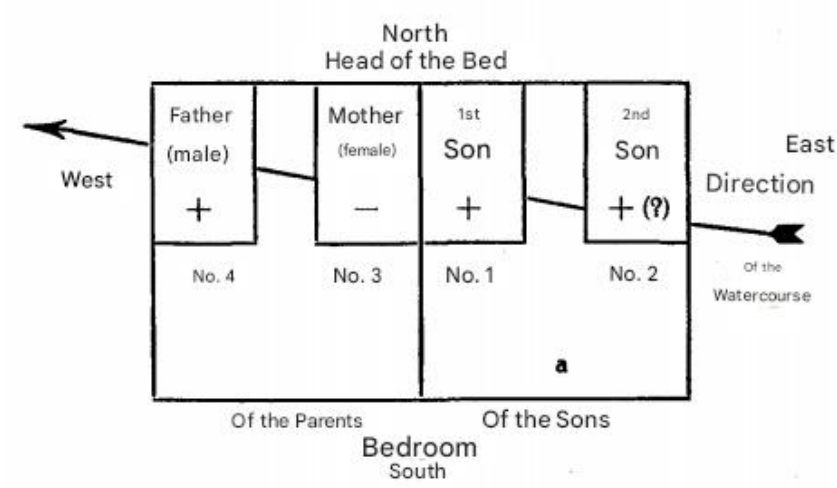
— Who sleeps in the other room, on the same wall where you sleep?

My mother.

— Also with her head to the north?
Yes.

Next to the mother sleeps the father, also with his head to the north?
Yes.
Now, beneath both rooms, an underground water vein runs from the east.

Yes, yes, that's correct.
So, the following picture emerged:



For me, it was now clear that these four sleepers, each night in the magnetic field of the water vein, were mingling their auras—in which all sensations and thoughts also vibrate—with one another. Depending on the position of the stars, which rise one after another from the east, either the thought content of the brother (no. 2) or the mother (no. 3) would flow into the sensitive young man (no. 1). In this case, he was the sufferer, as he was the most sensitive. He also did not keep silent, and so self-critically evaluative currents and opinions arose among the relatives, which he (no. 1) then turned into feelings of inferiority, eventually leading him to thoughts of suicide.

I recommended that he place his bed against wall (a), oriented east-west, with his feet to the east. For a while, things went well. But one day the young man came again and told me about a recurrence of his troubles, which now extended to severe paranoia. Since the passage of Saturn through critical

points in his horoscope made me fear the worst, I advised him to go traveling for half a year and not to take any steady work during that time. This advice was then followed.

Another case:

In the vicinity of Stuttgart, I know of a place where an underground water vein with a steep gradient runs beneath a stone staircase. Sensitive people, especially when they run quickly down this staircase, experience a feeling of floating. Especially predisposed women complain after passing this spot of fatigue, cramps in the back and leg muscles, and the premature onset of menstruation.

Another, even more far-reaching case.

Last summer in Überlingen on Lake Constance, I became acquainted with the wife of a well-known German writer. Various circumstances prompted me to look a little more closely into this lady's health. I advised her to drink water from a spring that existed in a certain direction and distance from her house. During a visit to her husband, he confirmed that he too suspected there was a water vein here, one he had long been searching for. I was certain of the water vein at this spot from the growth of the trees there. But I had already recognized the radiation from the ground several kilometers away, from the lady's aura.

Space prevents me from explaining this case in all its details. I want to briefly summarize the whole field of conditions as follows: In every human aura (body, organ, and nerve tension complex), their immediate environment is present and active in its radiation, in certain oscillations. To receive and order these oscillations means to recognize what forces and currents exist above and below the earth at that place. But—one should not forget: receiving and ordering these is not always possible, and whoever has this gift should not be conceited about it. Only those who have achieved similar results are qualified to judge.

To the field of "fate influence" through radiation from the ground above underground water veins also belongs the repeated occurrence of lightning strikes at the same farmstead, the same tree, at a given place. I know of several cases where the same farmstead, rebuilt several times, has always again fallen victim to a lightning strike. As if guided by an invisible band, storms would often gather from all directions over these spots, in my investigations always following the underground watercourses that united beneath the farmyard.

But still other interventions in the events on the earth's surface arise under the influence of the radiations emitted by underground watercourses and lakes, and it is quite justified to speak here of "demons of the deep."

We will write about these other facts and connections another time.

But always and everywhere, it is a matter of natural, i.e., lawful, connections; and always—this I have found—it was the ancient Germanic peoples, our ancestors, who were already far ahead of us in knowledge and experience here. It was only the petty, mean, worldly-materialistic mediocrity (focused only on making money), which came forth under the cloak of the so-called Christian worldview and today dominates both the churches and universities as well as the governments, that brought the darkness and ignorance under which people everywhere now suffer, while the Moloch of money triumphs.

This Moloch money, however, uses as its tool a substance that is reborn daily in the flow of underground streams—gold—and it abuses this matter, transformed from the earth by the sun's power, as bait for mankind.

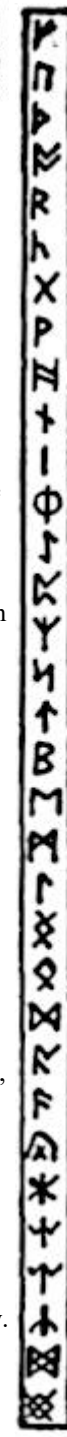
Only when the pure science of our Germanic ancestors, which linked heaven and earth, once again directs the destinies of humanity—only when knowledge of God, faith in God, and experience of the divine, together ensure the development toward closeness to God—only then will this demon of the deep be defeated.

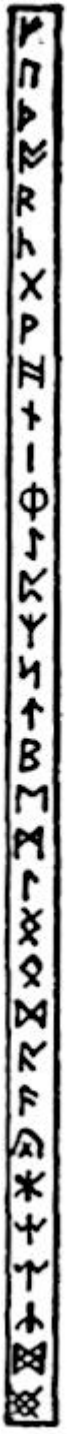
But we can support the fight against all demons of the deep daily, if everywhere, and especially in theosophical, anthroposophical, so-called neo-spiritual, so-called Christian associations, and everywhere else where good will is mixed with error, we uphold this standpoint:

All divine knowledge, all worldly knowledge, all statecraft, all religion, all goodness, all human development reached its greatest flowering in ancient Germanic civilization! We need only become as they were: pure, natural, knowledgeable, strong-willed, self-sacrificing, consciously shaping our destiny, fearlessly confronting the enemy who wants to separate us—for then not only we, but also others and those to come after us, will be saved.

So let us fight the demons of the deep every day.

Marby.





A letter regarding the above article.
Dear, esteemed Mr. Marby!

Hopefully you have settled in well in your new home. We too have returned safely. To keep my promise, I took advantage of today's rainy day to ask the estate owner Dr. N. in R.

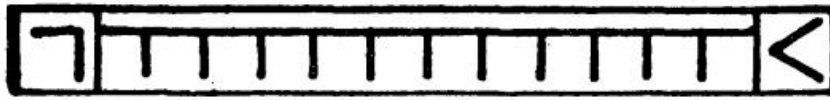
Dr. R. confirmed to me what I hinted to you about on the way from M. to B. He told me by telephone that he had experienced occasional misfortune with his livestock in his burnt-down barn, without ever being able to find a reason for it. There was one "livestock stand" in particular that stood out to him. It was the best protected spot in his barn. There was neither a door nor a window there; no draft or air movement was possible. Nevertheless, he always had to observe illnesses like catarrhal fever and pneumonia in the animals he put there. He couldn't confirm anything particular regarding calving. He once read an article about underground water veins and their effects, and it made him wonder if perhaps there was a water vein in his barn as well. When his barn had burned down, he had two dowsers come to find a site for his new barn that would not be located over a water vein. These two dowsers also searched the old barn and, independently of one another, determined that beneath the problematic "livestock stand" a water vein ran, with a crossing.

Regarding calving, he said that in B. there is supposedly a barn where calves are never successfully raised. He could not give me more details, since he hadn't learned about it directly himself. Perhaps I can track down the owner of the barn in B.

He also once read an essay stating that someone had never been able to sleep properly, and this was attributed to an underground water vein. The person had put a rubber mat under his bed frame. Dr. R. no longer recalls what effect this had.

There are water veins flowing under our apartment as well, so I associate our illnesses—rheumatism, catarrh, nervousness, frequent colds—with this too. Our apartment is strictly a winter residence, so that has some influence as well.

I do believe that lightning especially strikes houses under which water veins are found, because in recent years a nearby house has been struck twice. Fortunately, the lightning rod worked well. Since the entire area sits on an impermeable clay layer and therefore has damp ground, almost all property owners, acting together, had their buildings equipped with lightning protection systems, which the world-renowned company Otto Bötter, Stuttgart, installed at



the time. The entire area is indeed prone to lightning, since before the lightning protection systems were installed, lightning often did its dangerous work here.

I hope I have been of some help to you.
Best regards to all of you, from house to house,
Yours,
N. N.

Then, as additional material, here are some excerpts from issues No. 122/123, up to 123, July 1929 of the journal Der eigene Weg, which also show the influence of deep rays on life, as well as the triggering of so-called "occult experiences" by the effect of deep rays:

How a Person Can Become "Charged"—An Example: A woman from the common people—long a widow, solid, reasonable, not superstitious, but, without her knowledge, somewhat clairvoyant—living in Stuttgart, asked me to explain the following experience:

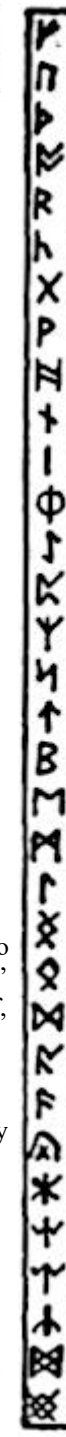
She lived in Stuttgart on a street under which a strong underground water vein runs. Curiously, many clairvoyant people live on this street, as well as many magnetopaths, though none of them realize why.

Anyway, the woman lived on the fourth floor of a building on this street; next door on the same floor lived an older gentleman. The man was perfectly healthy.

One day, when the woman was home alone as usual, she had the feeling that someone was standing in front of her apartment door. So she went to the door to grab the handle. Then she clearly heard a "voice" say: "Don't open!" The woman heard this "voice" for the first time. "Nonsense," she said to herself, "I'm not superstitious!" and opened the door. Again she heard the voice: "Back!" At that, the doorknob flew out of her hand and the door slammed shut. The woman felt herself pushed back. As she looked out the door into the stairwell, she saw the whole stairwell, as far as she could see, filled with a heavy blue "smoke."

About two hours later, the doctor was called to the neighbor, who had also been alone in his apartment that morning. He had not answered, the door had to be forced open, and he was found lying as if dead. The doctor, who had been summoned quickly, regretted his late arrival: stroke with fatal outcome.

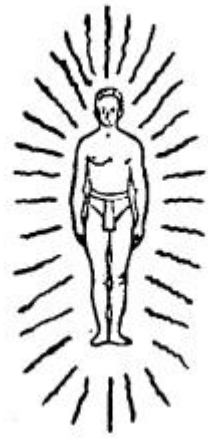
The woman asked me several times: "Do you believe what I am telling you, Mr. Marby?" I always had to say: "Yes!" for I was familiar with similar



incidents. I then explained it to her as best I could, for it requires a certain understanding of the nature of electricity and magnetism to fully grasp.

We will deal with deep radiation in detail, where necessary, in the Marby Rune Library as well. Yet it must be emphasized again here that deep radiation is a so-called negative radiation—that is, a radiation which originates from a strongly charged negative field, and whose polarity is the same as that of the magnetic North Pole. Such a strong radiation, projecting from within the earth, must, in seeking equilibrium, attract all nearby positive values—a realization that is important for us in our rune practices! But also, with regard to choosing a place to live or a site to build, the findings of deep radiation research open up important insights. Just as there are among animals some for whom negative deep radiations are a life element, so too there are among people some for whom, at least temporarily, staying or living in negatively irradiated areas can be beneficial—while others may "meet their death" there or suffer long-term illness.

But, as in all things, modern radiation research has only been able to confirm what simple, thinking folk—where they haven't yet had the empty thought-patterns of city intellectuals imposed upon them—have always known. And we will continue to find, and this will also be addressed in this book series, that our ancestors never built important buildings, churches, government offices, hostels, etc., in places where unfavorable deep radiation would have caused harm. We will also see that the dedication rituals and consecration ceremonies held for the opening of a new church still serve today as a means of warding off any unfavorable deep radiation ("the devil") that might be present. Thus, everywhere we encounter the high knowledge of natural laws, so familiar to our ancestors, and it becomes ever clearer how their guidance, despite today's darkness, is still of value—even if it is called by other names now—and how we need only reach out to claim our inheritance. But we must also want to recognize it—clearly and soberly.

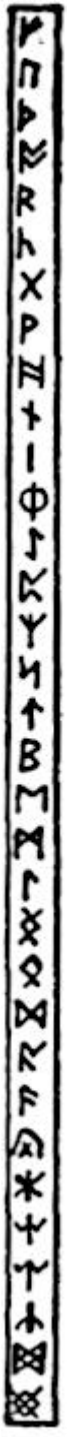


Intrinsic Radiation

We have recognized that all matter consists of the spatial perception of the cosmos. The spatial perception of the cosmos is the fundamental cause ("Ar-Sache") of atom formation. The atom itself, depending on its type, is a small field of tension with particular effects—a small vortex of sensation, a field of sensation, with a certain inherent sensation. This inherent sensation is influenced by the environment.

Since the atom is a field of tension, it follows that the body itself, in its cells, organs, and organ zones, represents a complex of tensions—a great number of small fields of tension. Thus, just as each atom has its radiation, so too must the body possess an overall radiation, which not only permeates the whole body but also surrounds it.

Just as the Earth has its "magnetic" atmosphere or aura, so too does the human being. Within this complex of radiations, whose densification we call the "body," there are, of course, smaller or larger areas which, as a result of particular matter (or the particular concentration of certain atoms), exhibit a special radiation. Thus, the radiation of the cells in various organs and body zones differs, since the predominance of certain atoms determines it. Bones, for example, radiate differently from muscle cells, and during movement, special and stronger radiations also occur momentarily in places where electrons accumulate—in other words, where higher tension arises.



Just as humans have their own radiation field, so, of course, does every living being. Every being that possesses any kind of independent life is considered a living being. Thus, for example, the crystal is also a living being, because it has been proven that crystals can grow and die.

The intrinsic field of tension of living beings becomes stronger and more individualized the more independent movement that being has, because movement charges a field of tension, and this according to the direction of movement.

For living beings with a fixed location (e.g., plants, trees), their own field of tension is still very strongly connected to the earth's field of tension at a specific place, and is to some extent firmly anchored and immersed in it.

Living beings with their own movement, however, have a much more conscious field of tension, the less they are bound in body position and movement to a particular direction.

For us humans, it is important—and this is the foundation of rune gymnastics—that we, as our own complex of tension, are able to orient ourselves in all directions between the great fields of tension of heaven and earth. This makes it possible for us to make our consciousness, in the truest sense of the word, not only wholly unique and core-like, but also all-pervading and all-embracing. The capacity for perception, which, as we know, is limited in plants and animals (and must be), is, as we now understand, by the very construction of the human body, essentially unlimited—unless the human being sets his own limitations.

What the mystics called "the aura of life" was nothing other than the development and conscious attainment of full perceptive capacity as intended by nature.

That humans are "electric beings" is, fundamentally, one of the great secrets of the ancient mystics and true Rosicrucians. But as difficult as it was for them, faced with the abundance of phenomena, to grasp and define the entire nature of the "radiation complex" that is man, so difficult it is for us. It must be acknowledged that we have to rebuild from the ground up what has been lost to the world since the decline of the dynamic worldview of the Germanic peoples, since the loss of runic knowledge.

In the sections where, in each volume of the Marby Rune Library, I present rune exercises, I will also address the "field" and the intrinsic radiation of humans in greater detail, case by case.

Here in this section, I merely want to provide some material on this question and let some other researchers have their say.

On the question: Can one perceive or see one's own field of tension? The answer: Yes!

There are many methods and occasions, but one should note that the field of tension can usually only be made visible if it is well charged and particularly strongly brought to radiate. I proceeded as follows:

For a time, I locked myself with several people in a completely darkened room in order to make our eyes sensitive to the slightest light stimulus. After about an hour, during which we chatted, I performed rune exercises. Even with the first exercises, various light phenomena, which were clearly noticed, appeared. I myself also saw these light phenomena: flashes of light on various body zones, sparkling rays of light coming from the fingertips, light phenomena in the area of the feet. The people present saw a strong glow where my head was, but also extending high above it. When I spread my arms out to the side, a ring of glowing light points appeared about ten centimeters above my head.

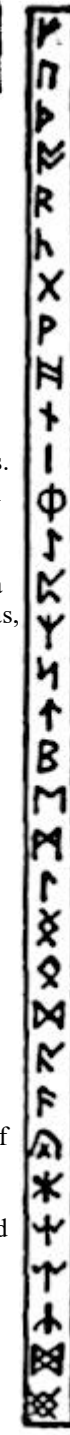
After a longer period, it seemed that the furniture and objects in the room also began to charge up. Even the surfaces of the furniture, especially the edges, began to shimmer slightly. Because an elderly lady present became frightened, we stopped the experiments.

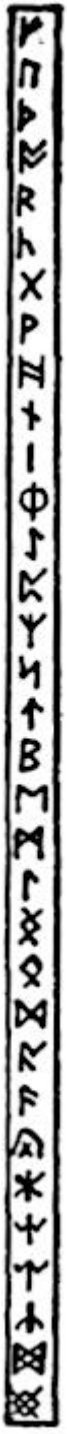
In the book The Emanation of Minerals by Ferdinand Scheminsky, published by Josef E. Huber, Diessen-Munich, it says on page 80:

§ 32. Screen Experiments According to Killner. Killner, a physician at St. Thomas's Hospital in London, is the author of the work: The Human Atmosphere or the Aura Made Visible by the Aid of Chemical Screens (by Walter Killner, London 1914, Rebman Limited, 129 Shaftesbury Avenue).

Killner discovered that the human aura can be seen by almost anyone if the object is viewed through a screen. This screen consists of a kind of glass tank, into which a liquid—namely, a solution of a dye in water—is filled. The dye itself, or rather the dyes (since Killner produces screens in various tones and gradations), remains his secret for now.

(I mentioned in an earlier treatise, "Emanation of Magnets," Wiener Klinische Rundschau No. 37/38, 1916, that similar experiments were also





carried out by Dr. O'Donnel in Chicago and demonstrated before a large number of people.)

Friedrich Feerhow states that he successfully tested the screens. If the conditions are right, one could also use the screens to investigate the inorganic world and its emanations.

So much for Scheminsky. I recommend his book.

My own manifold studies and, above all, my nearly eight years of consulting practice have brought me to the discovery that one side of the human (and animal) body comes from the father, while the other side comes from the mother. Of course, this does not apply strictly to substance, but rather to constitution, structure, arrangement, and function of the organs as well as their formation.

Since ultimately the body is the material precipitation of a field of tension, this human field of tension must also be twofold—a field of tension composed of two fields grouped together. Naturally, many important conclusions arise from this, which I cannot enumerate here, but we will see how research results from other scholars may support my discovery.

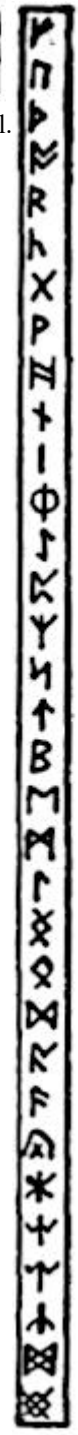
According to my view, the different sexes arise because one field outweighs the other. Where neither field predominates, there is, physically or mentally, hermaphroditism. If one field gains predominance only after sexual differentiation, this later results in the woman-man or man-woman.

As is well known, the dowsing rod will point in different directions (from the dowser's perspective) depending on what causes it to react. From the various directions and the angle to the horizontal, conclusions are drawn regarding the type of radiation field (iron, coal, gold, water, etc.).

It is similar with the sideric pendulum. The pendulum swings differently depending on whether the object is positive or negative (for example, one distinguishes between positive and negative metals).

The excellent dowsing researcher Dr. med. Adam Boll writes the following in his book Die Wünschelrute und der siderische Pendel (Mitmann Verlag, Leipzig):

"We can also confidently assume that the ancient Germans were already working with the rod."



Grimm discusses this most thoroughly in his Deutsche Mythologie, Vol. II, p. 926ff. He points out that in an Old High German gloss—which dates back to the 8th century—the caduceus of Mercury is rendered as Wunsciligerta. It is the wand, through whose possession one becomes partaker in all earthly happiness. The word Wunsch (wish) denotes the sum of happiness and fortune. Another name was Widerrute, from Old High German widenzaubern, to divine.

The poets of the 13th century already use the term Wünschelrute (dowsing rod).

Especially Konrad von Würzburg (died 1287) says of Mary in his Goldene Schmiede (664):

'You are the dowsing rod with which water was struck from a stone.'
In his Trojanische Krieg (line 19888), he says of Helen:
'She walked upright, beautiful as a dowsing rod.'

And again at 2215:

'A dowsing rod of all happiness.'

Gottfried von Strassburg says in a Minnelied 2, 9 (ca. 1210):

'The wish rod of grace.'

The most important passage is found in the Nibelungenlied, Bartsch edition, stanza 1124, in the 19th adventure, although it is an interpolated stanza:

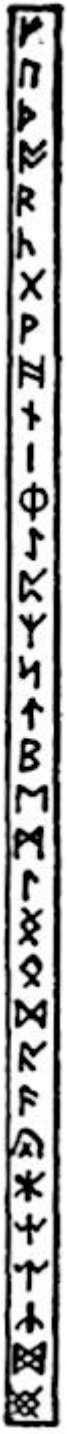
'There under the gold lay a wish-rod,
whoever recognized it could be master,
well above every man in the world.'

A passage in Parzival may also be mentioned, although it cannot be definitively said to refer to the rod:

'On a green cloth she carried the wish from paradise,
both root and branch—
that was a thing, called the world's wish surpassing all wishes.'

B. 236, 20–25.

In Anshelm's Bern. Chronik 2, 8, Grimm finds the term Glückstäblin (little staff of luck).



There is a detailed story of a dowsing staff that St. Columban (550–615) gave to a poor man, and which the latter, at his wife's urging, broke—found in Adamnanus Scotus's Vita S. Columbae, cap. 24.

Because of its high atomic weight, the rod rises vertically. For gold, however, only towards N, W, and E; for silver towards S, W, and E; for copper towards NW, NE, SW, and SE; for tin only towards W and E, likewise for diamond. This dependence on the material is found only when standing or driving, not while walking."

Dr. Boll then reports on page 41 of the cited book:

The Reaction Above a Human

When I hold the rod above the crown of a human head, the tip turns almost always straight forward (positive) for men, but for women mostly straight backward (negative). If the subject then stretches out their arms to the sides, the rod keeps the same movement above the right arm as it does above the head, but over the left arm it takes the opposite direction. If one moves slowly down the front of the body, the rod changes its direction approximately at the navel area and turns in the opposite sense. One can also observe that the back shows a different reaction than the front. Thus one can compare the human being to a magnetic bar whose ends are oppositely polarized.

According to Reichenbach and Bähr, the two sexes are always differently polarized: the male is always positive, the female always negative. I too cannot entirely confirm this, although I must admit that in by far the majority of cases men are positive and women negative. Yet there are also not a few persons where the reverse relation is found, and in some the rod swings back and forth between the positive and the negative position — these are evidently neutral.

I must mention one quite important fact. I found that couples were blessed with children only when they were heteropolar — that is, when one partner was positive and the other negative. I came upon this discovery through a failure. I had found that the couples who were heteropolar, and wished to demonstrate this in a larger gathering, in three pairs it was not the case, which caused me much ridicule. At night I pondered this failure, and suddenly it occurred to me that precisely these couples were childless. I then gave this matter great attention and was able to establish this rule.

Großjohann, Privy Building Councilor, also found the differing polarity of the sexes.

Professor Wendler found that with Forester Rehber in Erlangen, the dowsing rod sank faster over women than over men. Three women who reacted slowly like men had, despite many years of marriage, remained childless. Strikingly, Wendler says nothing of the fact that I was the first to trace fertility back to polarity. I am constantly ignored, and when after many years my ideas are finally recognized as correct, it is always called "a most interesting discovery."

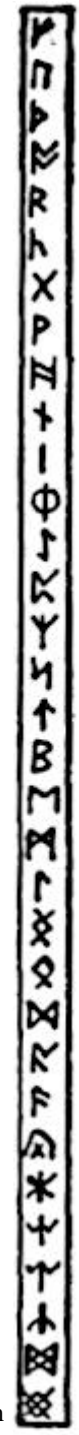
The dowsing rod also offers new tasks for medicine. I have found that above every heart the rod moves vertically upward, and I believe I may assume that this is due to the activity of that organ; for even above a cramp-tightened muscle, the rod rises. Over diseased areas, however, the rod points vertically downward.

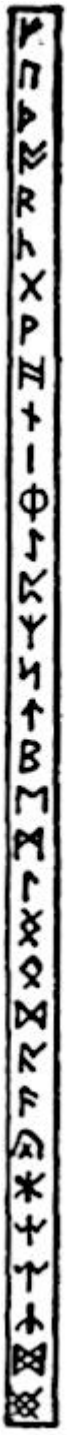
I came to this discovery in the following way: Hennig (in "Investigations with the Dowsing Rod," Naturwissenschaftliche Wochenschrift no. 30, September 30, 1917, p. 540) reports that Leijen, his dowser, could also locate the seat of diseases with the rod; I therefore tested this claim, first over a diseased heart, where the rod went upward. Over all other diseased organs, as well as over wounds, it pointed downward — which is probably due to the increased circulation of blood in the diseased and congested parts. Naturally, one will never be able to determine the type of illness by this means; it suffices if one can find its location.

Voll also likewise comes to the conclusion that a radiation emanates from the human being (in his case, from the dowser). He writes, among other things, the following:

> *"Thus the phenomenon occurs that the rod is sometimes attracted and sometimes repelled. We must therefore suspect that here the great electrical law applies, according to which like poles repel each other, while unlike poles attract. I therefore established the following hypothesis to explain the dowsing-rod phenomenon: From the dowser emanates a radiation that is either electrical or at least closely related to electricity. This radiation transfers to the rod, which thereby becomes positively or negatively charged. Depending on whether the ground emits radiation of like or unlike polarity, the rod moves upward or downward."*

Professor Benedikt also fully shares this opinion and has coined the term "body-rod current." By this, he aptly designates the current that passes from the human into the rod and makes it so sensitive that it can be set in motion





by the radiations emanating from the earth. But as for the concept itself, I have priority; he merely created the name.

One would scarcely be mistaken in attributing to every living cell—whether of animal or plant nature—so far as it consists of excitable protoplasm, the ability to produce electrical currents. Where such bio-electrical currents have not yet been demonstrated, it can only be due to their minuteness, the unfavorable arrangement of the cells, or perhaps the weakness of the electromotive forces involved. For the physiologist, the chief importance of this electrical phenomenon lies in the fact that it represents a reliable, and not infrequently the only, sign of excitation processes.

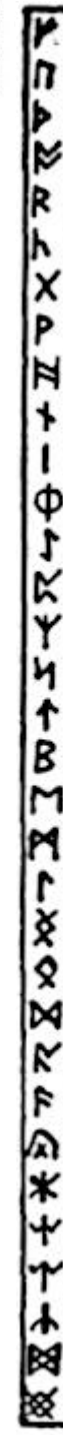
Here we may also mention the electrolyte of Dr. Hierth (The Electrochemical Operation of Organisms and the Saline Solution as Electrolyte, Munich, 1910). Dr. Hierth (himself a physician) elaborates extensively on the view that blood, by virtue of its salt content, must be regarded as an electrolytic fluid. The medical establishment is not particularly sympathetic to this matter; it has been misled by a false interpretation of an observation that was correct in itself.

After severe blood loss, life is saved by injecting large quantities of saline solution. It was believed that the restoration of the fluid volume in the body was responsible for preserving life, and thus one was led astray. In reality, the cause lies elsewhere—the saline solution restores the electrolytic function of the organism.

In the magnetic treatment of illness, however, the magnetopath imparts part of his own life-force radiation, thereby ordering the flow within the field of the patient. Just as a freshly charged accumulator shows renewed vitality, so too new life-force currents begin to flow within the freshly "recharged" body of the patient.

That which we call love also now appears as an attraction between two differently polarized fields of force. This "elective affinity" is actually the most powerful one, for it is a fact—as experience teaches—that the "incomprehensible" great love between two people who are "so completely different outwardly and in nature" is the most enduring. "Opposites attract," but the opposition lies in the polarity of the respective fields of tension.

The "chain" (circle) formed during a spiritualist séance now also appears as a "galvanic chain," a chain of fields of tension; and the same applies in processions. Both chains are meant to draw down "higher influences"—good spirits, or spiritual entities (which are essentially the same)—or to create an



atmosphere, a “field” for them (“O, holy spirit, enter among us and let us be your dwelling, etc.”—German church hy mn in an old folk melody).

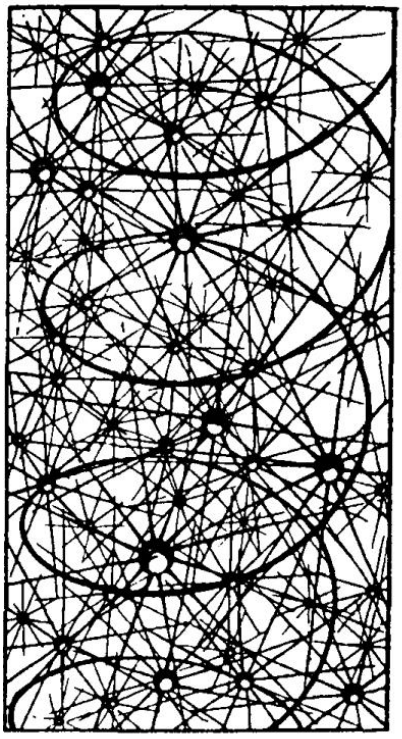
If, in vital force healing, it is a matter of transferring tension from the field of the healer to that of the sick person—and if, in spiritualist séances or processions or in the chain dance, it is a matter of forming a chain of fields of tension—then, in hypnosis, it is about drawing the field of tension from the hypnotized person toward the hypnotist. The hypnotist, in place of that part of the field which he has separated from the hypnotized person's field, inserts parts of his own (the hypnotist’s) field of tension; thus he transfers his own mental images and will to the hypnotized person.

So much for a few remarks on some phenomena and processes which now become clear to us.

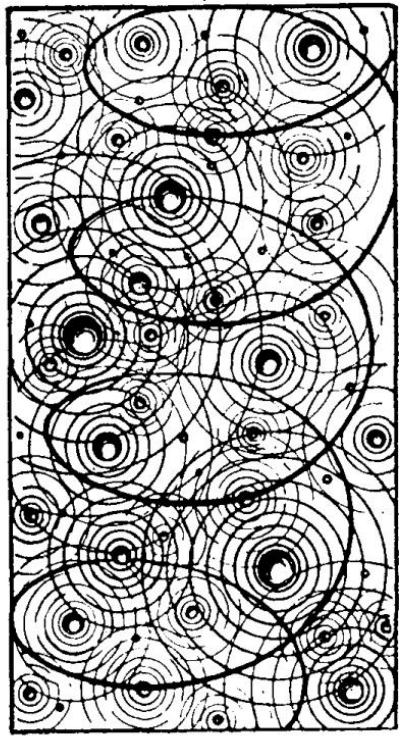
However, Dr. med. Voll and Heydweiller in Münster, Westphalia, and Dr. Adler in Breslau discovered even more—namely, that through certain exercises a self-electrification of the human being can be achieved. This finding by the aforementioned researchers coincides exactly with my own earlier discovery, upon which I based the Runic Gymnastics—that is, Rune-Gymnastic—because my rune research had proven to me that conscious self-electrification is the most important thing of all: it not only keeps a person healthy, if practiced with sufficient knowledge, so that he becomes physically and physiologically independent, but it also allows him to develop spiritually and mentally to previously unimagined heights—to the level once attained by our ancestors.

Four Photographs

The Sun Wanders Through the World



in the axial ray region
of the stars



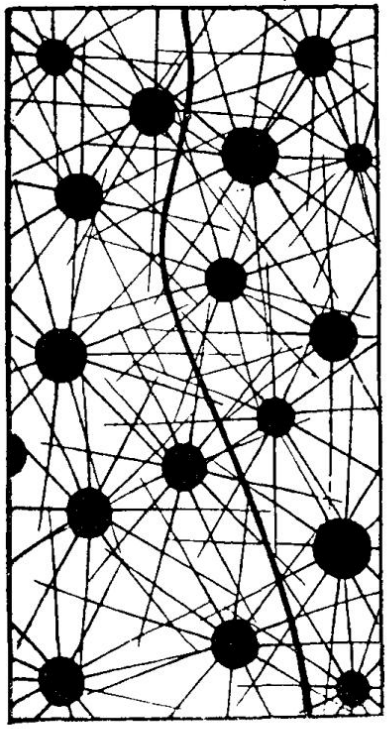
in the potential
of the stars

Just as the sun, on its journey through space, absorbs the powers of the stars and lets them become "matter," the first two images show this in schematic relation. The other two images show the path of the wanderer through the forest. The entire forest is interwoven with the emanations of the trees. Likewise, each tree has a potential, its field of force surrounding the trunk, branch, twig, and leaf.

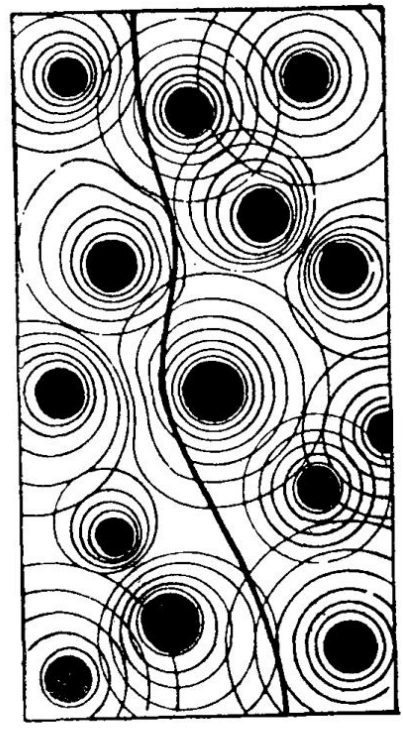
Between these, the rays and waves act, which we perceive as "light," as "color," as "fragrance," as "coolness," and as warmth. And all this draws on us and fills us, and quite "by itself" the air comes to singing and leaping—a subconscious runic exercise, triggered by the assault of rays and waves that want to be processed by the glands.

— from Marby Lectures.

We wander through the forest.



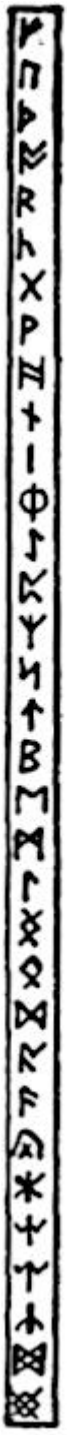
through the radiation field
of the trees



through the force fields
of the trees

And by singing and leaping, we make ourselves receptive. Thus, the forest is a true source of power, and now you, too, dear reader, will understand that it—the forest, the living cathedral—is holier than all stone, cold churches, which, in the end, are really only dead imitations of the living forest. (The columns: the trees, the altar: the stone, the pew: the turf bench, the roof: the sky, the organ: the rustling of the wind and the birdsong in the forest.)

The above images and similar, even more detailed explanations were already presented in my lectures from 1924–1930. I received quite a bit of hostility for this.



As we have read elsewhere in this book, the difference between "solid matter" and free radiation or waves lies essentially in this: that in solid matter, the electrons are hindered in their movement, whereas in radiation and waves they are able to move freely. From this we may conclude that we can also dissolve the "solid" within and around our own body, and bind within ourselves what is "freely movable."

Furthermore, we follow that life—in all its manifestations, interconnections, and embodiments—is, when viewed soberly, a process that reveals itself to our understanding when we examine magnetic, electrical, electrolytic, and radiatory phenomena and compare them wherever possible. Just as direction, distance, polarity, motion, direct current, alternating current, atomic, electrolytic, and radiatory processes act and occur—so too do action and event exist within our own most personal life processes. Indeed, even further: in architecture as in matter, in music as in every field of human and non-human creation, in language and script, in gait and gesture—there can and must operate laws that are essentially the same laws which govern the realm of electricity and radiation.

And nature itself, as it presents itself to us in its forces, effects, forms, and shapes, must carry within it these very same fundamental laws.

Behind these fundamental laws, however, there must be the Ar-Source of all life—the Divine.

And since these laws have always been in effect, human beings before us—even millions of years ago—must have thought and recognized in the same way; and thus these thoughts, this knowledge, must have been so important, so powerful, that it could preserve itself through the millennia—indeed, that it must have continually reappeared in certain customs, rites, and values.

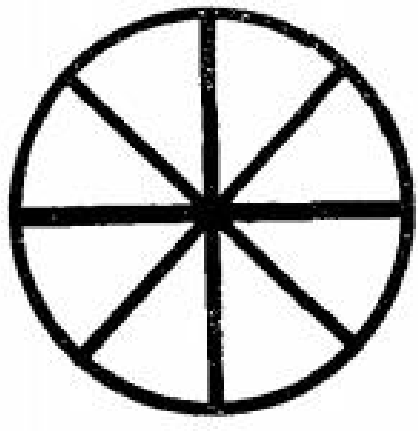
With this, I will for now conclude my presentation of the natural and scientifically comprehensible foundations of Runic Gymnastics. But in the forthcoming volumes of the Marby Rune Library I will provide further supporting evidence. As important as this field is, it is equally vast. New material arrives daily, and every reader, man or woman, can daily make observations that confirm my explanations and points of view.

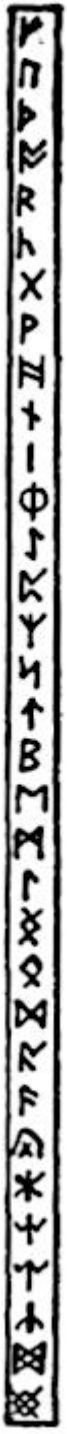
I once more warmly recommend the books I have cited throughout this discussion. And as the definitive symbols and signs—Schriftzeichen—as the active emblems of the primal cosmic force and the foundation of the laws of life, I recognized the **Germanic runes**: living symbols that come to life when joined

with the living human being, when they are spoken and shaped through Runic practice.

And because in the whispering of the runes, in runic posture and movement, the ancient rune-knowledge again comes alive, we call this newly rediscovered path of liberation and healing:

Runic Gymnastics





The Runic Breathing Doctrine

The First Basic Principles and Exercises

Before I now proceed to further runic exercises, a few things must be said about the Runic Breathing Doctrine. I will present this Runic Breathing Doctrine in detail in a double volume of the Marby Rune Library.

Nevertheless, it is necessary—even in the early stages of runic-gymnastic practice—to know something about proper breathing. To achieve the right orientation toward the subject of breathing, a few preliminary remarks are required.

According to the ancient Germanic teaching, the day begins with the evening, and just as the Earth—according to both traditional lore and scientific findings—exhales during the night and inhales during the day, so too does the rhythm of breathing in humans and animals begin with exhalation.

From this fact we derive the first basic principle: Exhale first.

This exhalation before beginning the runic exercise is important, and it should be done especially thoroughly. Every practitioner notices already during the first rune-exercises that the body wants to free itself of gases and makes use of all its outlets.

We make the exhalation thorough by beginning it while standing, then moving into a squat position, and only then pressing the left thigh against the abdomen—continuing to exhale throughout. We find that in most cases a "spurt" follows; and we notice that, although we had already completely exhaled, further exhalation now begins spontaneously.

Then we stand up again and inhale deeply. Again we begin with exhaling, move again into a squat position, and now press the right thigh upward against the abdomen, continuing to exhale.

This exercise—once pressing the left, then the right thigh—is done several times, after which we begin with the I-Rune exercise.

Naturally, we always breathe in pure air.

The Environment as a Source of Power

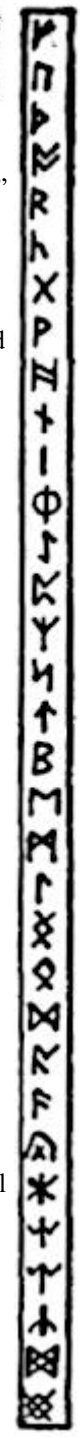
In the boundless space lies our spiritual being; in the Earth, however, lies our bodily root. In the environment lies our source of strength. The broader our environment, the greater the power we can draw from it.

The things around us are also sources of power (they already act upon us through the radiative energy of their surfaces). From our environment, therefore, we draw our forces—but we must not only select what is suitable for us; we must also order these forces.

This ordering—this choosing—can take place only when we live with full consciousness at every moment. Every minute of unconsciousness is not only a lost minute, but also a great danger!

Only when we live consciously does the force flowing toward us become our own force. So long as it is not, it can make us its plaything—it can become dangerous to us. Only when we command these forces do they serve us.

At bottom, the power that streams toward us is ourselves in the spiritual state—it is a unity. What punishes us when we are not spiritually awake, not conscious, is the spiritual itself—it belongs to us, but we have not allowed it to manifest. Therefore the spiritual must force an effect: it surprises us, it comes unforeseen, it disturbs us, it shatters our unclear thought-images, it brings about fate that could have been averted.



Just as the fish in water drives the water around it with its fins and separates oxygen from it, so must we inhale the surrounding matter—the air—and absorb the spiritual substance contained in it, through corresponding conduct; and this conduct is awareness—consciousness already in its simplest act: in breathing.

On the Magic of Breathing

In recent decades, quite a number of books have appeared on the subject of breathing, approaching this very important field from various perspectives. In general, however, even the valuable books on this topic contain far too many prescriptions, and alongside what is essential they include what is secondary, playful, or exaggerated—and therefore dangerous.

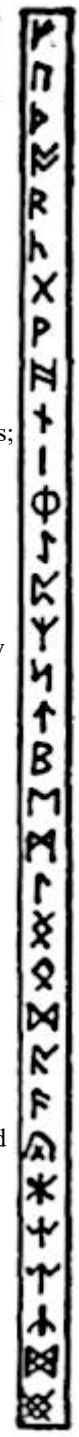
Fortunately, for those who are overly zealous or self-absorbed, the body's natural instinct for self-preservation acts as a blessed restraint. The exercises "fall away." They "no longer get around to them." I have had many opportunities to intervene with fanatics who were systematically undermining their own lives, in order to prevent their slow suicide. Excess is always harmful—especially since the cases of the unbalanced are often conveniently covered with a veil of silence.

I have come to the conclusion—and I have stood for about twenty-five years amidst the various spiritual movements—that there can be no single universal breathing method that fits every individual or every type in every circumstance.

What is necessary, however, is a strengthening of the respiratory organs and an enhancement of their function—for ninety-nine out of a hundred people breathe shallowly and weakly. But the kind of breathing that must be developed should be more a matter of feeling than of intellectual reasoning. If one forgets this, one too easily slips into a state of pseudo-intellectual demonism.

I consider breathing exercises conducted without simultaneous runic exercises, and without the involvement or direction of specific feelings and sensations, to be dangerous—or at the very least, amateurish.

Indeed, I go even further: I say that every pure and strongly active feeling automatically triggers the proper mode of breathing—and also induces the corresponding bodily posture. But take note: only when the whole soul participates, when the entire emotional life is engaged.



The reason for this fact that I emphasize here can be found in the following: The soul is a field of tension vibrating in specific oscillations.

What acts upon the soul—upon this complex of tension—throughout the day are the tensions of the surrounding world and of thought-forms, as well as of the forces of movement.

Through the inflow of other tension-values, our tension complex is stretched each day up to a maximum limit. New "images"—which form within us as reflections of their own tension—make us tense. Once our capacity for tension is exceeded, we become incapable of absorbing further external tensions; we are "relieved of tension," spent, tired.

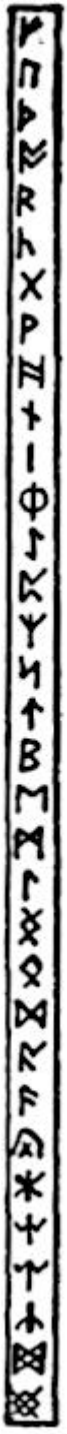
During sleep, through rhythmic breathing, the release or re-ordering of foreign tension-fields within our tension complex (that is, within the sensitive soul) takes place.

Now, we can push our maximum tension limit much farther outward by engaging more physically and emotionally—by feeling along with things. The "good nerves" of some people generally rest upon the fact that these people comport themselves in life as the experience itself requires.

To experience rightly means to breathe accordingly and to move or attune the body accordingly. Through this, crossings of energy-lines across the nervous fields are avoided, and within the glands themselves that secretion is produced which serves to overcome the harmful effects of excessive tension.

Breathing exercises without the proper mental orientation and bodily movement, and without the visualization of a definite image or a definite thought-form and goal-intent (which must always be directed toward the good and never be merely egotistical), are lifeless—and since the lifeless is poison to the living, such practice is, in the long run, harmful.

Visualization and goal-intent are the foundation of proper breathing and proper movement—and of every practice in particular. We must keep this in mind when reading the following sections and never forget it.



Conscious Exhalation and Inhalation as an Act of Will

Conscious exhalation and inhalation are acts of will. In exhaling and inhaling—in expansion and contraction—we consciously apprehend, through sensation, a hollow sphere around ourselves that expands or contracts.

One pole of the will lies at the point to which we extend our thought during exhalation or inhalation; the other pole is ourselves. Thus, with each breath—when connected with conscious imagery—we create around us a zone pulsating with our will.

The Hollow Sphere of Consciousness and Its Center

All-Directional Inhalation and All-Directional Exhalation

Our field of consciousness can be wide or narrow (there are people with a broad or a narrow horizon). In repose, our consciousness is the perception of a hollow sphere surrounding us.

Within this hollow sphere stand the things or values that we perceive—those that are conscious to us. We ourselves are at the center, and we can contract the perceived, and thus conscious, hollow sphere by concentrating—by drawing inward toward the center; but we can also expand this perceived hollow sphere.

Let it be noted that, at first, we can only imagine the expansion or contraction of a circle. Only through further practice do we come, by sensation, to perceive the spherical space around us that expands or contracts through our will.

In exhaling, we breathe ourselves outward into the hollow sphere around us. If, with feeling, visualization, and will, we fill the hollow sphere around us with our exhaled self, we act upon this surrounding sphere and animate it.

We can thus fill this sphere around us with our will. Our feeling vibrates along with it. We can expand this spherical space around us—breath by breath—with the power we drew inward in inhalation, now reversed and radiating outward according to our will.

Inhalation of the Spherical Forces, Exhalation and Sending=Forth of Will in a Direction

All=Around Inhalation and Directional Exhalation

The environmental influences inhaled (which hasten toward us in the form of rays and waves, and are thus also inhaled) must—when polarized by the power of will and expelled in a definite direction—naturally unfold an immense force.

What, along all the radii of the sphere of sensation surrounding us, had been striving toward us, is now exhaled, radiated, hurled, shot outward along one radius.

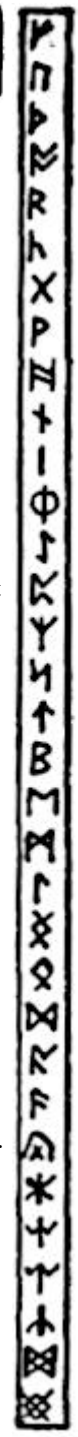
The power of the entire feeling-sphere of experience about us is gathered and polarized by the strength of our will and now transmitted to a point outside ourselves. Further all-around inhalation and further directional exhalation intensify the effect.

Inhalation of a Direction=Force, Exhalation and Emission of Will All=Around

In our hollow-sphere of environment, which is infinite yet partially filled within a wide angle by nearby things at various distances, certain directions gain special value—through these surrounding objects, through the bodies in the heavens, and through their (apparent) movements in the stellar space as seen from Earth.

From these differing directions of environmental influence we react in differing ways; we draw in an already-oriented sensation when we repeatedly or instinctively inhale preferentially from one particular direction. This special effect is strengthened when we perform such breathing consciously. It is strengthened still more when, during runic practice, we rest facing that direction.

The resting exercise will be explained later. Through the resting exercise, according to the law of directional values, the particular value of the special directional influence is further increased and intensified.



We Summarize Briefly:

Conscious inhalation with regard to a definite direction strengthens—when from that direction a particular influence comes—the power of that influence. The incoming force can be increased if certain runic exercises (among others, the resting exercise) are performed.

The direction-force you have absorbed can now be used for the creation of a sphere of power surrounding you, of which you are the center. You do this by layering—shell upon shell—the direction-force you have drawn in from one direction around yourself, arranging it about you. You visualize that this power now pulsates constantly outward from you, yet is never consumed. Thus you create around yourself a definite field.

The runic exercises suitable for this will be presented to you later. You can also use the direction-force to form a larger or smaller circle around yourself. Furthermore, you can lay this direction-force spirally about you. How this is to be done in the practice of runic exercises will likewise be explained.

Inhalation of a Direction-Force and Emission of Will in a Definite Direction

We now come to the sending-forth of a direction-force into the same or into another direction.

The first procedure is often this: When I am in distress or danger, or when a question demands an answer, I first exhale toward the definite direction—then wait for a minute—and then, from that same direction, I receive answer, strength, the right path. The probability of success is increased through corresponding runic exercises.

The second procedure consists in alternation between inhaling and exhaling, in order to maintain a constant connection with the definite source of power that lies in that direction.

The third procedure consists in this: I draw in tensions from one definite direction and pass them on to another direction—the first in inhalation, the second in exhalation. Appropriate runic exercises performed simultaneously always bring the ultimate success.

Inhalation of Four Key= and Protective=Rune, Its Strengthening, Its Sending, and Its Effect

The things in your environment present themselves to you and say: "I am this, and I am that!" Just as you permit things to appear before you and to act upon you with their power-fields—by breathing them in—so too can you consciously, in your own imagination, form things yourself by imagining them.

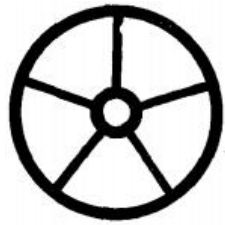
You must not think that the things you imagine are unreal. On the contrary — they are often more real, that is, more effective (that is, containing within themselves the seed of action) than the so-called "real" things. Whether something you create in imagination has effect, or something that has been created by the powers of nature, in both cases the electrical forces of surfaces and proportions are at work. Yet the thing created by your imagination acts even more strongly, because

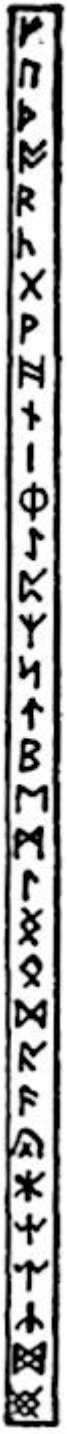
1. it is created by conscious human will, and
2. it is invisible to those who are not clairvoyant (though visible to the clairvoyant person and to the self).

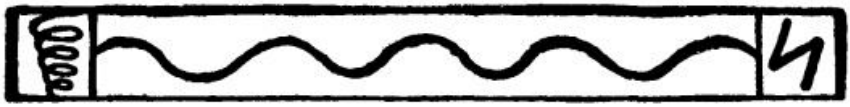
Thus, you can form your Key- and Protective Rune as an invisibly active figure composed of radiant electrical substance. You can charge it and strengthen it. Wherever you send it, there it radiates its power — your will.

You may now wish to know more. Further knowledge will not be denied to you. But good inheritance belongs only to those who are understanding and worthy. Therefore, write to me how, from the standpoint of natural reason, you conceive of these things further. If your description is approximately correct and your question shows that you know how to make proper use of a true answer, then I shall reply. My address is given at the back of this book; otherwise, send your letter to me through the Marby-Verlag in Stuttgart.

The Runic Breathing Doctrine continues in the forthcoming volumes of the Marby Rune Library.







Runic Gymnastics

The first Exercises of the I-Rune ("Everything great is simple!")

Time of practice: always.

Place of practice: everywhere possible.

Purpose of practice: strengthening of the body, release from sluggishness, liberation from psychic inhibitions, strengthening of self-consciousness, general rejuvenation.

I-Rune form Exercise

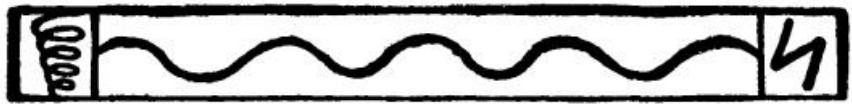
Runic posture:

1. Upright body. Eyes straight ahead, chin drawn in, shoulders slightly raised, chest expanded, back hollow, abdomen drawn in, knees straightened. Position: feet placed at a right angle. In walking: feet straight ahead. Arms hang lightly, slightly bent forward at the elbows, palms slightly turned forward, shell-shaped. In general: a militarily healthy posture.

2. Seated body. Upper body posture as above. Knees held slightly together, feet placed together. Hands rest lightly on the knees. Arms relaxed.

3. Walking body. Upper body as above. Arms lightly bent at the elbows, palms slightly turned forward, shell-shaped. Step from the spirit of the inner foot through the whole sole.

This should be practiced daily. Practitioners should report to me in writing. Advice on what is necessary for you personally will be given to you.



Two to three weeks of daily practice will suffice to remove sluggishness completely. Anyone who is nervous or weakened should begin with the seated posture. Only after the strengthening of the nerves should the upright or walking posture be practiced. It applies to all postures that one should breathe calmly and rhythmically, keeping the hands relaxed and not rigid.

In later Runic Books further postural exercises will be provided.

From the Runic Form Exercise to the Runic Speech Exercise

1. Standing. Duration: 5 seconds — take seven steps at a normal walking pace. Do not go any longer at first; those who cannot breathe deeply yet should continue slowly, breathing out every four steps.

2. Pronounce the "i" sound. Begin in a tone and pitch that feels most comfortable, but without forcing the mouth wide. Practice several times, daily.

3. From that tone, go higher in pitch until the voice reaches its natural limit. During the transition between tones, do not pause. Practice several times, daily.

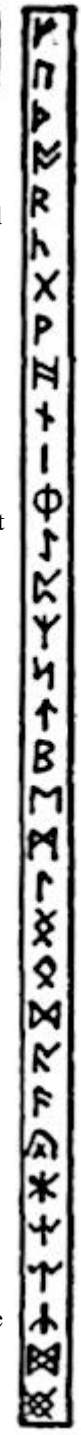
4. Hold the "i" for 10 seconds, or about 12 steps or more. Practice several times, daily.

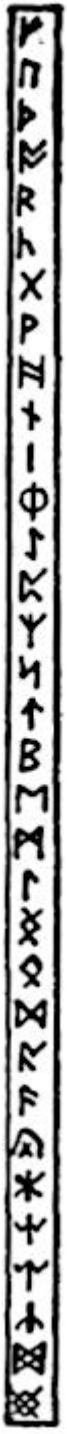
5. Let the tone of the "i" now flow upward through the body — that is, begin the tone in the lower chest. Look upward while doing so, then let the tone rise higher and higher (siren-like). The "i" should last for about four seconds at first, depending on lung strength. Practice several times, daily.

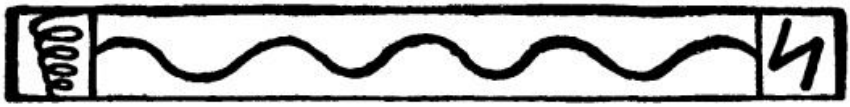
6. The same as above, but from the lowest tone to the highest tone that can be sung easily without strain — skip (überspringen) anything beyond that. Practice several times, daily.

7. The same again, but start with the highest tone and let it descend in resonance. Practice several times, daily.

8. The same, but begin at the lowest tone, then jump directly to the highest tone. Repeat steps 6, 7, and 8 until the "i" lasts about 4 seconds. Practice several times, daily.







9.One should proceed with the exercises in order (1–8). Only once the next exercise is well mastered should the following be taken up. At first, restrict yourself to one exercise. Once the results of that first are felt, move to the second. Each exercise should be practiced for seven days. After seven more days, add the fourth exercise, and so on.

This is the slow way — but it is the sure way. No day should pass without practice. In total, a training session should last between half an hour and one hour; it can also be shorter.

Those who practice diligently will soon feel the effect of the "i" within the body. The practitioner can even suspend the next exercise for a few days while the earlier one continues to work inwardly. No further advancement should be made until the effect of the previous exercise is completely realized. Only in cases of utmost health and discipline may one progress more quickly — but even then, the daily exercise must be continued for longer periods. The safest path is always the slower one, since it ensures that the psychic and physical transformation is not merely superficial but brings about cheerfulness of mood and bodily purification.

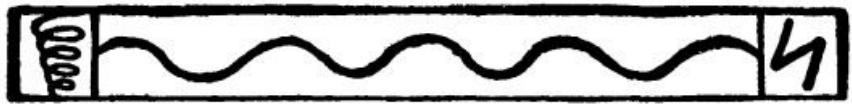
The essential principle is always: A conscious alignment of the body — letting the power of the tone vibrate through the body and within it.

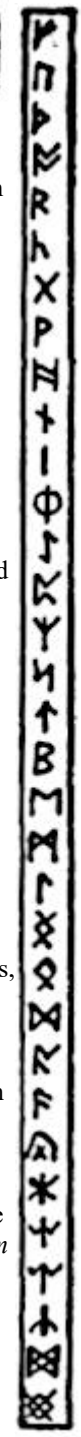
In the upright posture of the I-rune, we already have the fundamental position — the "military" bearing that stands as proof that in the training systems of the old armies, something of the ancient Runic training methods was preserved. Even though this posture was reached only by physical drill, it nevertheless produced an open and receptive attitude of the whole being.

So what was once cultivated in the old Prussian army — strict uprightness, discipline, and composure — was already a form of Rune magic. Through the I-rune, we revive this again, making ourselves receptive to the powers of the runes — not to command others, but to command ourselves.

Always and everywhere we should take on the I-rune posture, with the thought that we are aligned with the infinite expanses of heaven and stand at the center of the earth, drawing in opposing forces so that they may be balanced within us. Thus we consciously direct the power of the cosmos into ourselves, forming within our bodily field of sensation (the psychic aura), our life-force field, and our physical body.

We become a conscious pillar, an I-rune in living form, mastering this current daily. We become an independent personality, an individuality. When





we have become that, we will, in further Runic exercises, advance to mastery over the forces of Heaven and Earth, drawing from them the power needed for our struggle for existence and for the struggle of our brothers and sisters, in both present and future.

Four Thoughts During the I=Rune Exercise

"I want to be self-consciously connecting Heaven and Earth, to be an antenna for the rays and waves of the primal force that leads the self-conscious being within me higher and farther. I want to experience everything self-consciously, to do everything self-consciously in the future — I want to be self-conscious myself!"

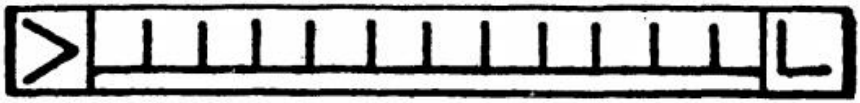
I draw power from the deepest depths, from the sphere of the Earth, and from the highest heights, from the sphere of the super-worldly space — from both sources of bodily and of spiritual-psychic life. I align myself toward both these sources, speak and stretch out, and let the currents of their force-fields flow through me!

O sacred script, sacred word and sacred deed in harmony! See — with my body I form the I-rune, I speak, I sound the syllable "i", and bring, in truth, my body into rhythmic oscillations — into a frequency corresponding to a certain cosmic ray, the ray of the I-rune itself, that purifying wave which now passes through my body, transforming the self-consciousness of the universe within my body into my own awakened self-consciousness!

My body becomes an antenna for the holy current of self-consciousness, through which the millions-fold strata of the world's radiations flow from the universe into the center of the Earth!

I order all above, below, and around me into flowing streams, and align them parallel with my body, so that these currents calm themselves, unite, and begin to act together!

Something within me begins to bloom. From below to above surges the holy power of the I-rune and speaks within me: *"I-rune am I! The direction from above to below is given to me, formed in flesh and blood — my ordained direction!"*



The First Results of the I-Rune Exercise

1. A sudden and noticeable warmth spreads through the entire body — a marvelous strengthening and enlivening.

2. A feeling of lightness, of youthfulness, and a joyful sense of being uplifted in eternal powers and forces flows through the whole body — through the entire soul.

3. A sense of vitality and active energy spreads through the whole being.

4. Thought becomes clearer, the heart beats more calmly, the entire disposition grows more hopeful and confident.

5. The entire nature radiates with increased awareness. Wherever one goes, one is warmly received. Quarrels and misunderstandings and disharmonies with others fade away. Either others begin to harmonize with you — or, if one has firmly centered oneself in thought and being within the I-rune posture — then one forms around oneself, even in open space, an invisible rune-field. In this rune-field the "sphere of the I-rune" establishes itself, extending from oneself into one's surroundings, producing calm and clarity according to one's will.

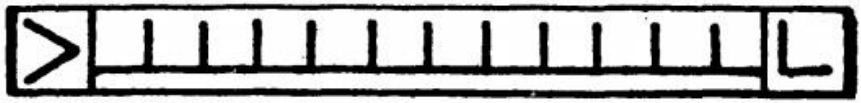
Application of the I-Rune Exercise to Ailments of One's Own Body

Rush of Blood to the Head

Standing or sitting. Begin with the highest tone. Let the tone sink slowly downward; hold it below for a short while. Practice about 5–10 minutes.

Circulation Weakness, Poor Blood Distribution

Standing, sitting, or walking. Begin with the lowest tone, raise it upward, then let it sink again; change tones frequently. Practice about 10 minutes or longer.



Glandular Function, General Weakness

Standing, alone in a quiet room. Alternate tones until a steady vibration is achieved. Change tones frequently. Let the tone often fade upward into a higher pitch.

Gas Accumulations in the Body

Practice standing. Frequently change tone and pitch.

Lack of Vital Energy (Innate or Temporary):

Also for listlessness, fatigue, discouragement. Stand or sit. (Do not forget deep breathing.) Practice standing or walking with heel-to-toe steps. Whisper and feel where in the body the vibration is strongest — usually in the neck and chest. Hold that tone as long as possible.

Back Pain:

Practice walking, standing, and sitting. Despite the pain, keep correct posture. Move the back frequently; raise the left shoulder high, then the right. Hold the tone while the back is at its most comfortable. End the tone downward.

For All Ailments

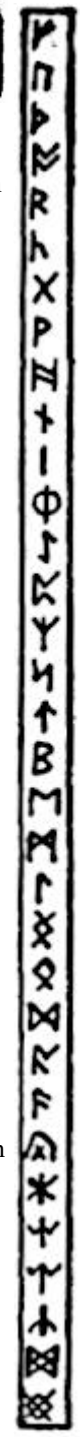
—and their relief through rune-exercises— Never forget: first exhale deeply, then inhale. Always maintain a calm, even breathing rhythm. Best time for practice: from one to three hours after sunrise.

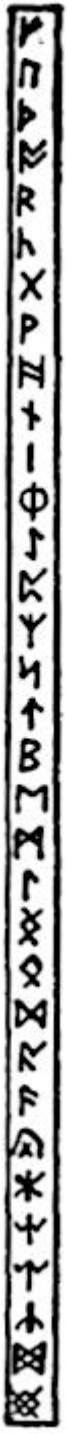
The I=Rune Exercise and Its Effects Are as follows

1. In regard to the physical constitution:

Through the specific body posture and the chanting of the vowel “i”, an inner rhythmic vibration and oscillation runs through the body along its entire length. High and low frequencies are taken up by the body.

As a result, the body’s stagnant impurities are loosened, and the processes of cleansing and renewal begin. Certain important glands begin to work more actively (for example, the salivary glands). This results in a purification of the whole body.





Furthermore, the magnetic aura of the body is brightened by its oscillations; disturbances within and around the body become harmonized. The body's magnetic atmosphere and its rhythm are strengthened, making it capable of absorbing radiations and waves from the power-fields of heaven and earth — and converting them into vital force.

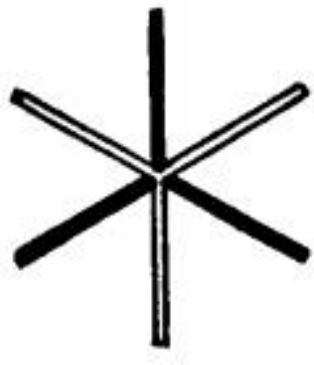
2. In regard to the spiritual constitution:

Because the fine vibrations of both the gross and subtle body create within the person — along the body's axis — a particularly magnetic space, in a rhythm similar to the oscillations of the super-material (transcendent) realm, and akin to the rhythm of the astral world (where tension, direction, and substance are the manifestations and activity of the indwelling spirit).

Moreover, the human will aligns itself with the sacred direction into infinite expanses and is thereby joined to the essence of the divine. The rune exercise awakens within one an over-personal will-impulse of being — one's own consciousness, the awareness of the higher order — by which all the waves of the environment, with its "distress" and "worries," are overcome.

3. In regard to the I-Rune itself:

The person becomes a living staff-magnet, aligning all currents to the direction into which he or she is oriented. Equilibrium arises between the polar opposites of bodily existence. Life becomes purer, more vibrant. If vibrations fall into disorder, the bodily polarity disturbs itself, causing diseases to form. Through runic practice, vital equilibrium is restored. (These things apply analogously to every seed of life in the world.)



J= and J=Rune Form Exercise

We now proceed to further I-Rune exercises — specifically to exercises in which we lengthen the body. These elongations are achieved through the upward stretching of the arms. Thus, we raise the arms upward and hold them at shoulder width.

With this exercise, we then transition from the I-Rune exercise to the J-Rune exercise. The posture is the same in both; the difference lies only in the movement of raising the arms. As rune sound we use here, at first, the “i”, while the J-Rune sound and its effect will be given later.

The same applies to the general body posture as was described for the pure I-Rune Form Exercise — both in the standing and sitting position.

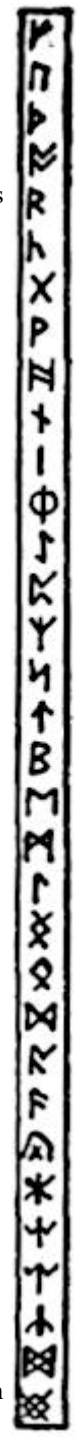
We lengthen the body by stretching the arms vertically upward. We notice thereby that our hands are the opposite of our feet. We are accustomed to keeping the feet horizontal. We now notice that for the hands, when raised, the horizontal cannot apply. The basic principle, expressed in the structure of the hand, is different from that in the structure of the foot.

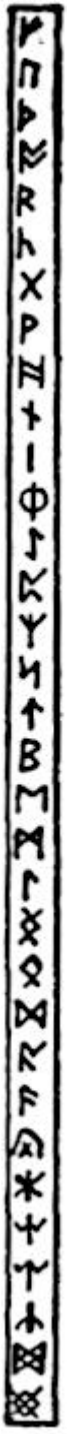
The palms, when the arms are raised vertically, cannot be placed horizontally — they must always remain slightly turned to the front or the back. Likewise, the soles of the feet cannot be brought perfectly horizontal when the person stands upright. That is why even the best-trained dancer must always remain on tiptoe. We can, however, position the feet slightly inward or turned outward.

Similarly, the hands can be held upright or at an angle. However, when the arms are raised, we cannot bring the palms into a horizontal plane — they must incline slightly forward or backward.

Before we go deeper into the I-Rune form, it is useful to make a few preliminary observations, because one can then better understand the construction of the runic exercises. To the essence of the I-Rune belongs direction — direction is already in itself polarity. In the upright form of the I-Rune posture, when the arms are raised, the inner surfaces of the hands and the soles of the feet are opposing poles.

Depending on the direction and position of these two polarities, various effects are obtained. Everywhere — in muscles, brain, and nerves — certain positions of feet and hands correspond to specific directions of currents. One can





either direct these polarized currents inward and upward, or outward in various directions.

The longest-lasting living I-Rune posture formed by our body occurs when we hold the hands vertically upward. Thereby the inner palms face forward. We may also turn the palms toward one another so that they face each other.

Otherwise, however, with arms held straight, the following basic hand postures are of importance:

1. Hand Position

Hands with the wrist facing forward. The palms slant backward and downward; fingertips point backward; the wrist is nearly horizontal. Hands placed together. Corresponding foot position: feet together, toes straight forward.

2. Hand Position

Hands with the wrist facing forward. Palms slant backward and upward; fingertips point sideways. Hands not touching each other. Corresponding foot position: feet apart — toes pointing outward so that both feet form a right angle (90°).

3. Hand Position

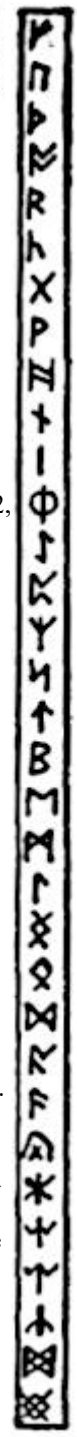
Hands straight up, wrists forward, palms facing outward. Fingers extended upward. Corresponding foot position: feet together, toes straight forward, weight distributed evenly.

4. Hand Position

Hands straight up, wrists inward. Palms facing inward toward each other. Corresponding foot position: feet together, toes straight forward, weight evenly distributed.

The Effects of the Extended I-Rune

All the results that we could observe in the practice of the normal I-Rune now become stronger and more pronounced. However, certain differences may occur with regard to the warming of the body. In many practitioners, this



inner warmth does not appear as rapidly or as intensely as in the normal I-Rune exercise.

All other effects, however, have shown themselves to be equally strong — and the effects on illnesses appear even more quickly. It is therefore not necessary to hold this exercise as long as the normal I-Rune exercise.

These exercises can be performed standing or sitting, but not while walking.

Rune=Speech Exercise

We perform the speech exercises as given earlier, namely exercises 1, 2, 3, 4, 5, 6, 7, 8 — but while standing or sitting. We pronounce the runic sound outward. Our thoughts in these exercises are the same as in the I-Rune exercise with the arms raised and hands extended.

The effects of the various hand positions are as follows:

1. Hand Position; and the corresponding foot position: Strongest polarization.

2. Hand Position; and the corresponding foot position: Polarization and strongest outflow downward from the feet, and from the hands and fingertips forward. Strong emission.

3. Hand Position; and the corresponding foot position: Polarization of the body with absorption of external rays and vibrations. Accumulation and concentration effect.

4. Hand Position; and the corresponding foot position: Polarization of the body with inflow from both above and below. Stimulation and strengthening.

Generally, these exercises should always be carried out with sound, tone, and conscious breathing. In this way, the Rune-Speech Exercise becomes a unity of movement, tone, and mental focus. More detailed indications will be given in the following pages and in the continuation volumes of the Marby Rune Library.

Rune Library Volume 5=6

On the Marby Rune Library

The Marby Rune Library is a series of books that appears with new publications at least quarterly. The path of a continuous book series had to be chosen in order to do justice to present circumstances.

The content of the Marby Rune Library is unique. Our library offers only what is new, foundational, genuine, valuable, and sound. Plain words are spoken. Even though the most important and, for the uninitiated, often somewhat difficult subjects are treated, the content of every volume of the Marby Rune Library is, despite its strict scientific character, so clearly presented that every reader will be able to understand it easily, and will read each book of the Marby Rune Library again and again with the greatest benefit.

Thus we hope that this new fifth and sixth double-volume of the Marby Rune Library may bring all readers much joy and noble hours — and, above all, a happy path through life.

The Publisher

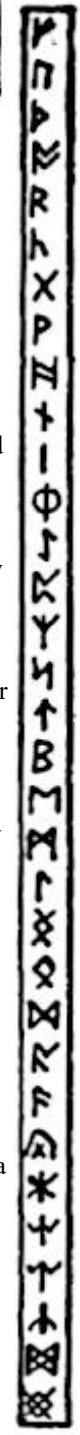
Preface to This Double Volume

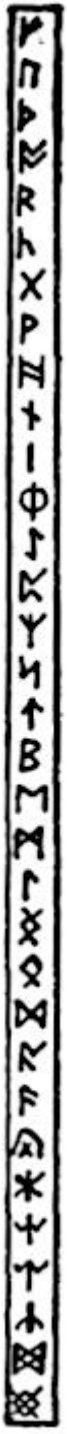
The long-awaited further double volume of the Marby Rune Library — eagerly desired by the many thousands of brothers and sisters engaged in runic research within the Germanic blood community — is now before us.

Various circumstances caused me to wait some time before releasing this volume.

Since the greater part of the content of this double volume, as well as that of the next volumes to come, was already written years ago during my stay in Sweden — thus existing either as manuscript or already in typeset form — one can now expect a faster succession of the forthcoming volumes.

This present Volume 5 and 6 of the Marby Rune Library first presents a study of the age-old — indeed many-thousand-year-old — and still raging, though largely concealed, struggle between those human beings born of animal-blood mixture and those racial humans who defend themselves against bastardization and enslavement.





Since the best defense of the racially pure, and the best liberation of those whose hereditary substance has been in any way harmed, lies in their own racial strengthening, the path toward racial recovery — while taking into account all other favorable conditions — is demonstrated in Racial Gymnastics.

Further, this Volume 5/6 of the Marby Rune Library begins with the discussion of the rune practice grounds, as they once existed and are to arise again. In addition, the foundations of the Marby Rune Language are treated.

The design and structure of the rune practice grounds and the Marby Rune Language will be further developed in the following volumes.

In conclusion, this Volume 5/6 of the Marby Rune Library brings additional exercises with detailed, important, and enlightening notes and explanations.

Step by step, in healthy co-development, the readership of the Marby Rune Library enters — according to a well-considered plan — into the world of the runes, and learns both the practice of the runes and the application of runic forces.

Knowledge of the power of the runes of our ancestors obliges us without question to unlock and apply the source of strength of the Germanic human being and the Germanic race through the rediscovered Racial Gymnastics.

The successes brought forth by the exercises of Racial Gymnastics are proven by the more than 30,000 rune reports from practitioners that have reached me to this day. The rune exercises have become a blessing — for all who practice the runes, and for all on whose behalf the runes are practiced — and can no longer be separated from the development of our age, which is to become and will become the dawning new Runic Era.

To take part in this work is, for every honest, upright, incorruptible person striving toward the higher development of race and humanity, the highest joy and the most spiritual calling in life.

With Runic Blessing!

The Author

The Twelve=Thousand=Year Struggle Between Light and Darkness

Animal Blood in Human Veins

Imposed primitive worldviews battle against the dynamic worldview of the Germanic peoples.

Times of darkness followed ages of light; periods of discord among men followed ages of brotherhood; and times of servitude followed periods of freedom and of the people's capacity for development.

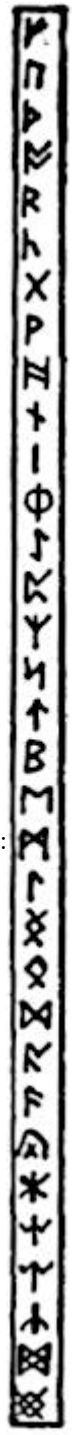
Periods "in which God walked upon the Earth" — that is, times in which men who knew of God and divinity, because they themselves knew and walked the path that transformed and developed them into gods — alternated with periods in which the way to divinity and to God was falsified, withheld, and obstructed from mankind.

How it came to be that such a thing could happen is a question that has long preoccupied all those familiar with these matters. The answer shall here be given as briefly and concisely as possible.

The path to divinity and to God rests upon the following line of thought: The divine is love — love that, knowing, engenders the world and all things, and wills development. Whoever therefore wishes to attain divinity and God must knowingly love God, the world, and all beings and things, and must lead the world, all things and beings, as well as himself, toward a higher development.

The development of all living beings and things presupposes order, for since the stages of development of all living beings differ, the work of development must always be directed toward the next immediate goal, corresponding to the developmental level of each individual being — including each human being.

Such an order — one that established and carried forward the work of development where and how it was necessary — once existed, first in certain regions of the North that today lie beneath snow and ice. From there it spread southward over all continents, encompassing all men and animals, developing them systematically — that is, according to an ordered discipline (ordensmäßig).



There is not enough space here to detail the various phases in the advance of the divine order. But it is certain that all ancient and noble religions and forms of government that we find in every part of the Earth still stem from the time when the Germanic order guided all of mankind toward higher development.

Yet these religions and state orders were changed over time — indeed, in part transformed into the very opposite of what they once were. They had once been directed toward the development of the individual, of the people, and of humanity; they ordered, differentiated, and united all forces within man and nature toward the great goal of higher evolution — and they achieved it, as all the noble civilizational traces in the regions once cultivated by the northern Germanic peoples (India, China, Japan, Asia Minor, Persia, Africa, Mexico, and others) still bear witness today.

But we now see: the collapse of the ancient Germanic order — first in the lands around the Mediterranean basin, then overwhelming and submerging even the ancestral homelands of the Germanic peoples — now advances further into Asia as well.

If we ask how all this could have come to pass, we find three answers:

1. The cause lay in cosmic influences.
2. The cause lay in the overpowering or weakening of the leading Germanic race.
3. The cause lay within man himself — and a fourth possible answer may be added:
4. The three causes mentioned above acted together in bringing about the fall of the age of light, the sacred order, and the divine humanity (Gottmenschentum).

We shall now examine these four possible causes and their effects.

Cosmic Influences

It is beyond question that a great part of the conditions upon the Earth are shaped under the influences of the radiations that stream in from the cosmos. Furthermore, there are world-ages that are highly favorable to life upon the Earth — at least to the life of the higher beings — and there are world-ages that exert an unfavorable influence.

There are also world-ages in which, by the character of their principal radiation, one continent, one human race, or one particular sensitivity is temporarily favored, while other continents, races, and modes of perception fare unfavorably.

We know that the Earth's path around the Sun does not coincide with the Earth's equator. In the plane of the Earth's orbit (the ecliptic), all the planets — and apparently also the Sun — move around the Earth. The Earth's rotation, however, causes — as seen from the Earth — a manifold interplay of the irradiation of the Earth by the celestial bodies that move within the ecliptic.

Because the ecliptic does not coincide with the Earth's equator, the two intersect at two points. One of these points we call the spring point, because here the Sun stands at the beginning of spring (0° Aries). The other we call the autumn point, because here the Sun stands at the beginning of autumn (0° Libra).

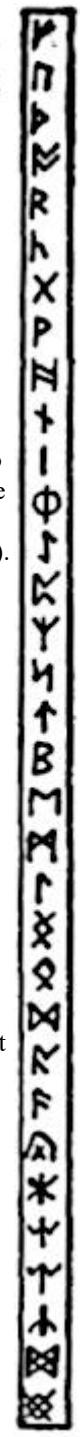
These two intersection points of the planetary path and the Earth's equator do not remain fixed in the same place, but rather they wander — and indeed, these intersection points (spring and autumn points) move along the Earth's equator (and thus also through the zodiac) backward, that is, from Aries into Pisces, from Pisces into Aquarius, and so on.

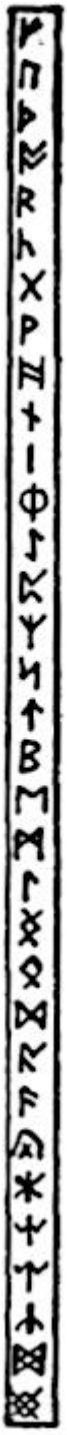
We must remember that at least the temperate zones and parts of the cold zones — those regions most densely inhabited by man — receive their spring, summer, autumn, and winter impulses from the position of the Sun. When the Sun crosses the equator northward, spring begins for the northern hemisphere; but when the Sun crosses southward over the equator, the autumn impulse begins.

Yet since this crossing of the Sun over the Earth's equator occurs each time in a slightly different region of the heavens, it follows that entirely different sectors of the sky — and among them wholly different fixed stars — send down their waves toward the Earth during spring, thereby altering the spring impulse of the Earth. The same applies, naturally, to summer, autumn, and winter.

But spring, summer, autumn, and winter are the living seasons of the Earth and of humanity — birth, ripening, harvest, and rejuvenation follow one another here — and these in turn are gradually altered, in their nature, strength, and effect, through the radiations of other regions of the heavens. Thus arise the world-ages that are favorable or unfavorable for humanity and its development.

After approximately 25,900 Earth-years, the spring and autumn points again occupy the same location on the equator. From this it follows that the





cosmic radiation which the Earth receives from the heavens today during the spring daytime is the same radiation that the Earth received 12,960 years ago as cosmic radiation during the night. The same portion of the sky that today, together with the Sun, governs the blossoming and unfolding of spring once determined, 12,960 years ago, the harvest and decline of autumn.

The heavens of about 12,800 years ago therefore willed exactly the opposite (sent opposite influences to the Earth) of what they now initiate. The problems that arise today are indeed the same as those that existed 12,960 years ago, for the present spring point coincides with the ancient autumn point — yet the stance which mankind now takes toward these problems is different, even opposite to that which humanity assumed some 12,800 years ago.

We see from this how wisely all things are arranged — that all problems, all questions of life, all realms of spiritual, psychic, and physical existence must be treated by mankind in succession, and viewed from differing standpoints. But we also understand that even the idea of development itself, though ever-present, must at times recede into the background, at times step forth into the foreground, or be grasped differently and in varying forms.

In this way we recognize a certain periodicity that acts cosmically upon the idea of evolution — and it suggests the question whether perhaps a cosmic influence could have caused a time of distress, a weakening of the leading Germanic race, such that from the system of development precisely the summit — the highest-developed men, the true bearers of the evolutionary idea — could have been broken away.

The spring point is today at approximately 0 degrees Pisces. About 25,920 Earth-years ago it occupied the same place (assuming no change occurred in the speed of its precession). Since 25,920 divided by twelve equals 2,160 years, we obtain approximately the following scheme:

Spring point in Pisces, from today back to 2,160 years ago — the Age of Pisces

Spring point in Aries, from 2,160 to 4,320 years ago — the Age of Aries

Spring point in Taurus, from 4,320 to 6,480 years ago — the Age of Taurus

Spring point in Gemini, from 6,480 to 8,640 years ago — the Age of Gemini

Spring point in Cancer, from 8,640 to 10,800 years ago — the Age of Cancer

Spring point in Leo, from 10,800 to 12,960 years ago — the Age of Leo

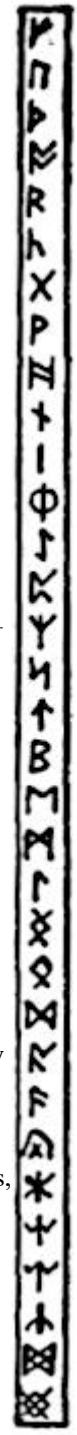
Spring point in Virgo, from 12,960 to 15,120 years ago — the Age of Virgo, and so on.

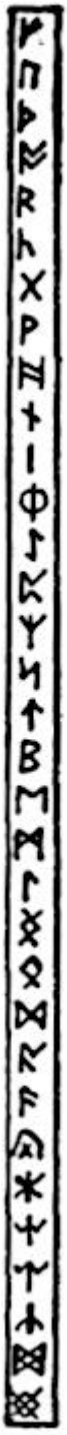
In this way we have an outline of the successive world-ages. They would be of no significance if it were not for the fact that, as we have seen, in each of them the irradiation of specific regions of the heavens is especially emphasized.

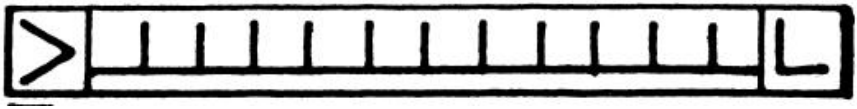
Animal Blood in Human Veins

The above cosmic irradiation periods can bring about terrestrial catastrophes — the fall of celestial bodies to Earth, sudden temperature plunges and subsequent ice ages, etc. According to ancient accounts that we possess, such a great earth-catastrophe, about 10,000 to 12,000 years ago, greatly changed the face of the Earth. Above all, the regions of the purest irradiations — the areas around the North Pole, the central seat of the Germanic race — were struck hard, and thus not only was the radiative capacity of the Earth severely impaired, but the Germanic race was also forced to migrate into regions already inhabited by people of lower races. This resulted in less-developed people of the Germanic race coming into contact with other races — something that had previously been avoided. This breakthrough of the old order had the consequence that Germanic blood, highly developed in comparison to the other races, now mixed through bastard-breeding with the blood of lesser races. From this time on dates the misery of mankind.

We must remember that the dark races were then still in a very animal-like state. When now "the gods (Goths) mingled with the daughters of men," a kind of blind frenzy overtook humanity. The healthy line of development for the lesser races was abruptly broken, and the Germans themselves fell into animality the more they associated with the lesser races. Maturity, spirituality and intelligence, closeness to God in feeling, knowledge of God in mind and in the hereditary substance of the blood, world-bridging capability and sharpest self-criticism, all mingled with dim superstitious mental immaturity and drivefulness, with the incapacity to apprehend the divine through feeling, mingled with fear, anxiety, submissiveness, and feelings of inferiority, mingled with a blood inheritance in which still echoed the experiences of animal ages, mingled with lack of joy in creation and lack of ability as with unhealthy or absent self-criticism.







The world history of the past 12,000 years, insofar as it is open to us and insofar as it recedes into the gray darkness of what our historians cannot know, do not want to know, or officially may not know, is nothing other than evidence of the various stages of the self-laceration of humanity and of man with himself.

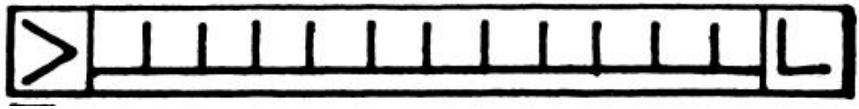
And so, for the undeveloped, lower race-men, the following line of thought lay near: Why should the lesser races not consort with animals, if the gods (Goths) begot children with human women? What the gods were allowed to do, the lesser races surely could also do — as a “religion” then — even to descend to animals?

Thus sodomy arose, and sodomy even became “religion” in the South, throughout Asia Minor (Palestine) and North Africa, indeed in all lands of the Mediterranean. The struggle was fierce that the Priests (later called "Greeks") advancing into Greece had to wage against the human-animal bastards, the struggle against a “religion” that even elevated these products of shameful copulation to “gods.”

While in Greece this disgrace was early overcome in spirit, in Palestine the plague raged on, and the research of Jörg Lanz von Liebenfels (Theozoologie, Ostara-Booklets, Vienna, Johannes Walthari Wolff, Donmayersgasse 9) suggests that the mission of Jesus of Nazareth was to be seen as a struggle against this plague; but he based his mission as such within the Jewish people, as the passage in the New Testament shows, in which he rejects the Samaritan woman “because he was sent to the Jews.”

Although the shameful evil of sodomy is today officially known to flourish only in Turkey, Palestine, and Africa, it is certain that in the darkest decline of mankind, at least in the South, it played not only a major role but still has aftereffects, since it is to be assumed that a whole number of these half-animal, half-human creatures were able to reproduce. We can safely assume that among those who later advanced northward on Earth there have always been, and still are, those who descend from this shameful miscegenation with animals and who still carry the animal within them — at least for a time.

This animality, not always visible but through intellectual training developed into conscious bestiality, is mostly very well concealed by those so burdened. Sensing their own worthlessness, they envy other people, for whom pure feeling, good thinking, and good deeds come as easily and self-evidently as if inborn and innate. The beast-people know that in the awareness of pure feeling, of good will and good deeds, there lies a source of spiritual power-tension that they can never possess. The beast-people know that in a world and

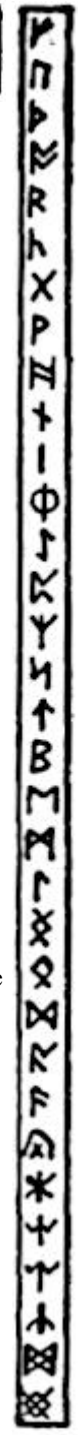


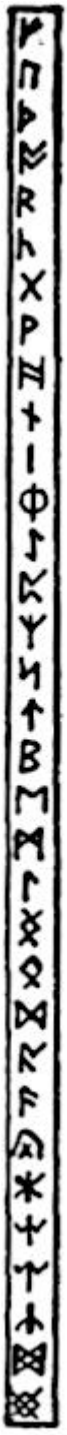
in an age that fights sodomy and wishes to return to the idea of development, they too are forced to work on themselves and develop, insofar as that is at all possible. Therefore, the beast-people seized the leadership in old and also in the new religious movements at the beginning of our era, to escape the compulsion to develop. The goal was to take from men and peoples not yet poisoned by animal blood the good conscience of their pure feeling, willing, and ability, in order to break their resistance. Various institutions accomplished this quite thoroughly, right up to the present day, by forcing "original sin," "guilt complex," and a psychological dependence upon people of pure feeling and upon peoples of pure blood.

"Redemption" for those with animal blood – poisoning for the Germans.

Many people who come from the South, but have less animal blood in their veins and long for redemption from this animal blood, also consciously support these institutions. An institution that made it possible for these people to penetrate into the pure-blooded Germanic North in order to redeem themselves from the animal blood through marriage and procreation with pure-blooded German men and women was, of course, a very valuable institution for these people and still is today. Anyone who gets into a conversation about religions and churches with one of these people will always find that, emotionally or consciously, for the sake of redemption from the animal blood, such people argue with him in a very friendly way towards such churches, even idolizing the priest. However, as soon as the core question, the racial question, is touched upon, all understanding is lacking (or it is denied), but never the hatred. This also applies to those who, although of Germanic blood, were once poisoned in their ancestors by animal blood. This applies even more so to the knowledgeable Jews, who therefore, in times when racial questions arise, protectively place themselves in front of various churches, support them in every way, infiltrate them (in Imperial Russia, every firstborn male Jewish child was brought to baptism and later became a Christian pastor!), and, consciously aware of their goal, even have themselves baptized.

Religions of redemption are therefore pleasant for certain animal-like people or people somehow poisoned by animal seed, originating from the South or having come into contact with Southern blood, at least offering a hope for redemption. If we know this, we can understand many things, including the fanaticism and the tenacious, fervent struggle of certain orders for their own, the "redeeming" one, a struggle that spares neither cunning nor means. Understanding the struggle. The struggle against the Nordic race has always been the "religious" struggle of southern orders and societies.





This pseudo-religious struggle of the animal-humans, who want no true development at all, and of the animal-humans, or people poisoned in their blood-roots, who want a solution through the subjugation of pure Germanic blood for their own purposes, is the struggle of the last millennia against the Germanic peoples! And this struggle is waged stubbornly and with all means, as we recognize and know if we understand how to read history correctly and also keep our eyes open otherwise.

In this struggle, the animal-humans have always understood and, in the last 900-1000 years, have always succeeded in ensuring that their own kind came to the decisive positions in the states. As "development," "culture," "religion," and "humanity," that which does not harm the lower animal-human, with whom the higher animal-human still feels connected, was always enforced, thus benefiting them and - making and still making the pure-blooded Germanic peoples willing to give up the land on which these cunning, "pious" animal-humans, striving for a very questionable salvation, unload their animal blood. Whether the Germanic race perishes in the process is irrelevant to these animal-humans.

We see: Our time is disorder, struggle in the dark, deception of the good and pure, stupefaction of those capable of development, "salvation" through the rape of those whose blood is needed for salvation, whose death or ruin is simply demanded by those hoping for salvation out of "religion." -

A development of the Germanic peoples, a development of the other races under this disorder, is naturally impossible. Today, as the insidious doctrine, supported by certain "economic methods," is truly beginning to affect the racial composition of the Germanic peoples even in their remotest settlements, decay and chaos are coming to the whole earth, and the day will arrive when humanity, in its greatest need, will openly have to ask itself: Do we want to reintroduce the old order, based on the development of racial blood (not on the theft of racial blood), or do we want to perish?

That this order will never be introduced by the animal-men, that all churches will fight against this order, and that when it does come, they will push themselves into positions of leadership to undermine and falsify it again, that therefore only a completely new, pure-blooded, consciously Germanic community, which must also create a new, truly vital religion, can lead, implement, and maintain this order—this is as clear and self-evidently true as a bright sunny day.

If we consider the current situation, we recognize that the animal-men know that the tide is now turning. Their organizations in churches and states are

therefore extraordinarily active in order to contain and stifle the development towards the true order. Every means is being used to unite all churches and peoples in order to shackle Germanic humanity.

This goal of "religious" world domination, which under the flag of "confessional unity" is today the goal of the "Catholic Action" in all countries, and the goal of "Pan-Europe," which is also so conspicuously preached by the animal-men, are comprehensive goals that are intended to secure salvation for a wider circle of southern animal-men at the expense of Germanic blood, and a further attack against the divine idea of development, an attack against a natural, scientifically founded new order of humanity, which cannot tolerate the theft and murder of pure racial blood, but demands of the individual that he racially develops himself through slow, healthy blood breeding, through his own work on himself within a racial order in all countries of the earth. Just as we reject all racial arrogance because it fosters feelings of superiority and tendencies hostile to development, in the future we will judge people, classes, groups, sects, churches, lodges, associations, parties, and governments by how they not only talk about racial issues, but also act on them.

Whoever affirms the value of race, whoever accepts racial breeding as a goal, also desires a new order of humanity, a new order that leads to higher development. And all those who are so inclined and all those who dedicate all their strength to such a new order, to such a reinitiated development, are truly religious! -

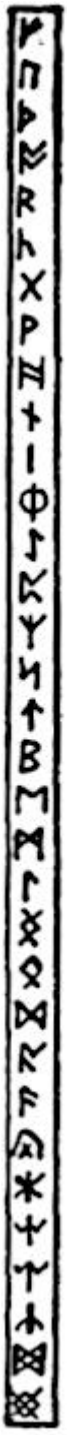
I have placed a milestone on the path. Some will stumble over it. Many will storm against it. It will not budge. - But the clear-sighted, enlightened, truly well-meaning, truly religious people will climb onto this stone and see the land of humanity's future that we will fight for. -

The "White Judaism"

We now come to the third cause of the decline of the former Germanic order and of the resistance to the reintroduction of the former order of development.

In a true order, three values are at stake: 1) the individual human being, 2) the idea of development, 3) the totality of humans, animals, etc.

If a blossom wishes to unfold—and humanity is like a blossom—then it is necessary that the entire blossom, that every single petal, unfolds. Otherwise, one cannot speak of a fully unfolded and developed blossom. Selfish people,



living both in the past and today, have always consciously and unconsciously tried to claim everything that is developing for themselves alone and to block the path of development for others. This attitude, as is clear, is directed against the idea of development itself.

We can say: If a person values himself more highly than the idea of development, then he is acting against his own development and the development of others.

Since the word “development” is supposedly synonymous with the meaning of the word “religion,” such a person—no matter how religious he pretends to be, even if he preaches religion—is, at his core, without religion. He is an enemy of development and of any religion if he seeks only his own development.

This striving to develop only oneself has the following obvious, but thereby all the more deviously cunning, reasons and motives, which just make the ground behind it invisible:

"If I only develop myself, or at most those who belong to my family, my class, my people, my race, then I, then we, as a result of our superior knowledge, will become the master, the masters over other people, classes, nations, and races."

Consequence: The one who thinks only of his own development, in order to rule, has the desire to stupefy others, to keep other people, classes, peoples, and races away from knowledge of the laws of nature and thus from development.

This is how the egoist (or rather, the ideal egoist) emerges, who narrows the sacred idea of development to such an extent that it should only serve him and his clan, but harm all other people. The subtle "developmental thoughts" underlying this "love" are lost in the internal and external haggling over power rights and transform into contempt for those whom this "responsible pious man," who "wants to guide other people to good," himself bred, and into a cowardly fear of the "mob" that he himself created by defrauding the people of their birthright, of the path to higher development.

Of course, in principle, such a spiritually blind person cannot achieve this goal alone. That is why he connects with others who think like him, and these kinds of alliances have existed secretly and openly all over the earth for at least 10,000 years. These alliances control not only the states, but also the economic life and the spiritual and intellectual life of all of humanity. Only a

few people, those who thereby also gain the basis for rebirth (!), refuse to be enslaved and are in open or hidden conflict with this world plague. This struggle is the most honorable struggle a person can fight!

The "holy" egoism of the stupefier of humanity also brings for him some bad, though just, consequences, which must come to pass according to natural law.

In order to achieve his egoistic goals, he himself will have to spend a great deal of time, which he now lacks for his own development. Furthermore, once he has achieved the stupefaction of others, he can rest in his striving for development and does so more and more, and ultimately weakens, degenerating in himself, in his family, in his people, and in his race. -

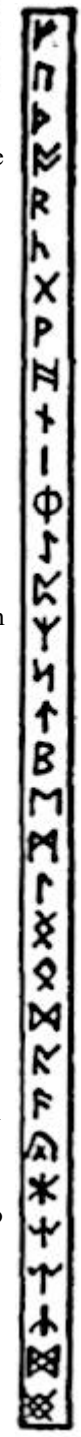
The phrase: *"I'm certainly not going to create competition for myself!"* must no longer be the guiding principle for leaders in the family, in the workshop, at work, at the university, in the ministry, in the sect, in the parties, in the associations, or in the church.

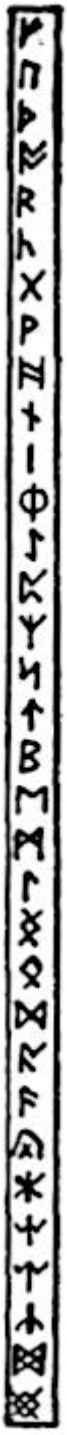
For those people, families, peoples, and races who perished, brought about their own downfall by believing they could hold back the development of others, by imagining they themselves had no further need to develop. The tyrants, the ruthless, the petty-souled, the cunning thinkers, the word-twisters, contract-breakers, the ambitious, grabbers, thieves, and murderers—whether acting openly or in hypocritical disguise, under all kinds of masks and even invoking God and emphasizing lofty ideals—these are the "white Jews" who, in their egoism and reactionary activity, harm only themselves and the development of humanity.

The Nature of the "Priest" Castes

The atmosphere of lust for power, ambition, egoism, and delusions of grandeur corrupts humanity like a poisonous gas. The holiest ideals of humanity have been trampled into the dust of the street—and most of all by those people and organizations that supposedly always claimed to champion ideal goals. This purpose was pursued by the priestly castes that first arose in the South, later also in the North.

Like new religions, the old true ideals of Aryanism, of true humanity, were inscribed on their banners. But, alas, it never lasted long, and soon the descendants of the animal-men, the envious, the power-hungry, had seized the idea, had organized it, and "steered the movement in the right direction." So it





was always and everywhere: wherever humanity tried to free itself from the clutches of animal-men and the power-hungry, in the end, the liberating idea was forged into chains that bound all the more tightly. And so it went with the sublime idea that, at the beginning of our reckoning, appeared in the lands of the Mediterranean, destined to inaugurate a renewal of the peoples there: it was bent and reshaped not only into a fetter for the peoples of the South, but also for the peoples of the North.

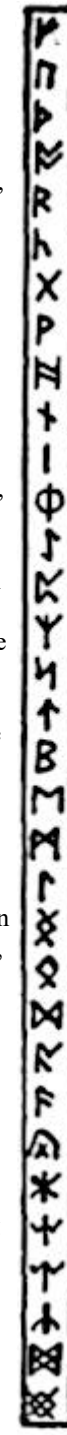
But since the peoples of the North were more highly cultivated than those of the South, a different approach was taken. In the South, the idea of Christianity was a great new idea—it attracted the masses to itself. In the North, however, the peoples already possessed a higher religion—indeed, the very religion of which the Christ-idea, now active in the South, was only a pale reflection, since the Christ-idea itself was born in the North.

Thus, the idea itself could no longer have a confusing effect in the North. It was already known; it was nothing new. In the North, people went further, thought deeper, and were at home in the innermost mysteries of religion. In the North, communion with the divine was not just a Sunday best, but something natural, innate, inherited from divine lineage.

In the North, the southern rulers could only achieve domination if they deprived the peoples of their knowledge—ideally, lowering them below the level of the South. The North could never be conquered with a doctrine, only after it had first been divided—first by force, then by a "faith."

The first task was then taken over by Karl, the Saxon-slayer, and after his work, the stupefaction of the East-Rhenish Germans could begin. The West-Rhenish Germans—the peoples in present-day England, France, and Spain—had already fallen victim to an earlier wave of stupefaction from the southern, animal-blooded, "consecrated clan" associations and priestly castes. More on that below.

The thoughts that guide the will spring from the worldview of the individual, of the people, of the masses, and of humanity. If humanity were left in peace, then the correct worldview would establish itself through its daily reality, and thus correct thinking would be able to guide the will in the right way! — But from time immemorial, there have been people and circles who invented worldviews or wanted to reduce humanity to primitive worldviews, in order to thereby determine humanity's thoughts and the direction of its will.

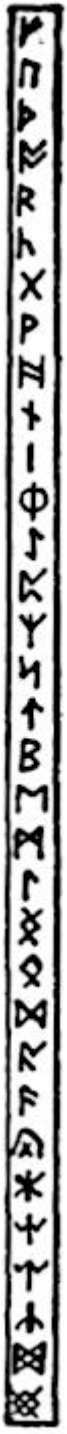


All “religion” systems that were invented by the southern Aryans, tainted with animal blood, had the purpose of providing the animal-men with access to the North and making them rulers over the Germanic women and men, so that they—the animal-men—could hope to redeem themselves from their animal blood through interbreeding and mixing.

The thirst for the higher, divine blood of the Germanic people—which is always kept quiet—had already manifested itself in other, no less gruesome, ways. Long before the beginning of our era, southern circles had gained power in Spain, France, and England. There, the sacred Germanic religion was then permeated by southern, “religious” ideas focused on blood theft. The southern delusion of ritual murder—which aims to bathe in the blood of pure-blooded, innocent Germanic children—manifested itself there, among the so-called Celts, as human sacrifice. The pure-blooded Germanic men and women were sacrificed. Their blood was used by the Celtic priests—who in truth were employees of the southern “church” of the animal-men—for evil, black-magical purposes. The southern church, as it appeared in Germania, was a continuation of the Celtic church. That is why it was spread by Karl the Saxon-slayer. But the sacrifice of the many pure-blooded Germanic men and women was now, theoretically, replaced by the sacrifice of another man, Jesus of Nazareth. This new thesis also prompted Winfrid—a Celt, called Boniface—as a representative of the Celtic church, the southern-Celtic church, to continue this under another name in the eastern Rhineland regions. In this way, the animal-men penetrated the rest of Germania.

Wherever a league of animal-men has undermined a community, a people, or a state of higher-standing humans, that league must, in order to stay in power, introduce and enforce a primitive worldview. The league of animal-men, which in the larger church created for itself a tool suitable for everyone—even the most devout zealot—succeeded over time in pushing back the old Germanic dynamic worldview more and more. All thoughts and cultural values connected to the Germanic worldview were punished as “atrocities” and “witchcraft,” eradicated by death, and those with knowledge (the “seers” and “sorcerers”) were burned, as in the Inquisition.

In exchange, the people were forced to accept the most primitive worldview—a mechanistic worldview. According to this worldview, everything that happened in the world was, so to speak, set in motion by levers and screws. The wind blowing across the land came from a great bellows, the rain came from a giant watering can, the sun and the moon hung as lanterns in the sky. And all of this had been made by “the Lord,” a truly great and mighty being, who only needed to move a finger and everything would collapse. In order to



prevent that, one had to beg and pray, and since he did not speak with "ordinary" people, but only with the priest, one had to keep the priest well and obey him in everything—even if he ordered you to burn your own mother, your own sister, your own wife at the stake. Otherwise...

This mechanistic worldview—which thousands of images from the Middle Ages attest to—this mechanistic worldview, which was intended to bring the Germanic peoples down to the cultural level of the Negro, so that anything could be done to them, truly ruled the world with its consequences and results for several centuries, as thousands of woodcuts, paintings, and sculptures prove.

What developed later—divine right of kings and serfdom, crusader-ism and flagellant movements, asceticism and delusions of lordship, inquisition and religious wars, revolution and industrialism—was the result of that "order" which rendered the human being worthless and without rights, and elevated matter, possession, to the throne, as king who could bestow all rights; which made the spiritually valuable person into a plaything and a laughingstock, but "ennobled" traitors and villains and made them into serf overseers, church princes, territorial princes, and ministers.

Although there already existed about two hundred Bible translations before Luther, the emergence of Luther had a powerful effect in emphasizing the primordial rights of the human soul.

With this, the individual human being—especially the Germanic person in their self-perception and human values—moved forward against the mechanistic worldview, and the Germanic person advanced against the pope and the priestly caste.

But even though the Reformation brought greater intellectual freedom—and honest, thoughtful Catholics have never underestimated this, not even for the Catholic portions of the people—the Reformation nonetheless sank, in the period after it, into the princely churches. Whereas previously the religious feeling of the Germanic peoples had been exploited by Rome and its lust for power, now this religious feeling was exploited by the territorial princes and their ambitions for power. Alongside Rome, the territorial prince and his priestly caste now stood as competitors in the struggle for power. This led to a rivalry between the two powers, which on the one hand unleashed bloody conflicts against each other, but on the other hand also, over time, undermined the mechanistic worldview.

The Mechanistic Worldview Falls!

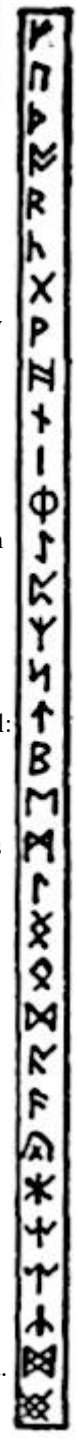
The same ideas, oriented toward possession and power, that dominated the leading circles in church and state, after the church's sole rule had been broken, encouraged the flourishing of the sciences. Even though the centers of scientific research were supported only to open up new avenues of economic profit, the growth of scientific knowledge of nature, from another side, gradually brought about a worldview that had to contradict more and more the dogma, the dogma of the church.

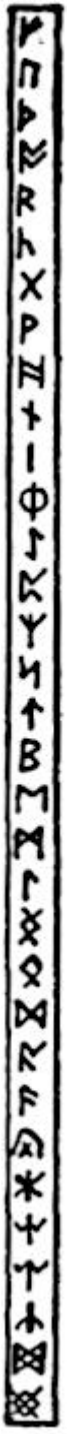
But the church itself was again forced to adopt a double-faced position. On the one hand, since it itself owned the greatest assets, it profited from better economic exploitation; on the other hand, it opposed all efforts to let the scientific worldview reach the people, and fought against every scientist who, on the basis of his findings, drew public conclusions that were uncomfortable for the church.

The increasing liquidity of values, which expressed itself in an ever greater circulation of money and ever higher interest rates, soon created, alongside the internationalism of the church and the princes, a third international: the international of usurers. These usurers, once bred by the church in secret—for the New Testament forbade the church to take interest—became, over time, so powerful that they could now direct the process of expropriation, which the church had begun and the princes and nobility had continued, against the princes and the nobility themselves.

The first move of the international of usurers took place in the first French Revolution. The last bloody move was the world war, the revolution in Russia and Central Europe, and the ensuing "peace treaties."

Today it has become apparent that the bites were a bit too large; but in order to gain enough time to digest, the international of usurers once again needed the international of churches and formed an alliance with them, so that the international of churches would now once again "pacify" the peoples. Therefore, we must reckon everywhere with greater consideration for the churches and with a coming together of the churches, and with the introduction of the Roman church in Russia, if it does not succeed in pacifying the people there without a church. The international of usurers will even support a "religious war" against Russia and the North. But when the international of usurers feels strong enough, it will attempt, in a new revolution, to completely expropriate the church as well, and then proclaim a new kingship and priesthood.





That, at least, is how we believe it is planned.

This entire developmental course, which we clearly recognize in the past and present and which we oppose for the future, is born of a material worldview—a worldview that sees in material things the foundation and the goal of life. It is not by accident that it was always the church princes, the territorial princes and their followers, and the so-called educated, who ruthlessly trampled everything that stood in the way of their goal because of their worldview, and who, nevertheless, constantly fought among themselves, drew the people into their feuds, and misused them for their own purposes.

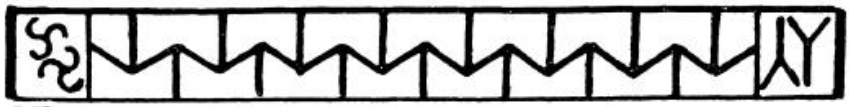
The Germanic, Dynamic Worldview

But within the people themselves, unshaped—since every shaping was fought by the Church—alongside the southern mechanistic Negro-worldview, the old Germanic worldview continued, though fading more and more and gradually losing its effect.

This old Germanic worldview, however, is a dynamic worldview with the following basic features:

Silence is Being. — Being can appear as phenomenon. — World-epochs, in which Being shows itself as phenomenon, alternate with world-epochs in which Being does not appear. — Being that appears is called "World." — At the beginning of a world's emergence, Being polarizes itself. — The polarization zone is what we call space. It then fills with tension. Currents and vortices develop. These, through their hindrance, give birth to the heavenly bodies. The same process applies to the becoming of the human being. But the human is able to overcome the influence of the heavenly bodies acting upon him through knowledge and individual will. If he has reached a certain stage of development, the series of conscious reincarnations begins. His activity, recognizing and applying the laws of Being and Becoming, ultimately secures for him consciousness even when Being does not appear. As an Eternal, developer, and guide of newly becoming living beings and humans, he will, loving and ordering, appear again whenever Being becomes manifest, whenever a new world comes into being.

The Germanic worldview corresponds to reality. The Germanic world-conception is a dynamic worldview, one that urges man to conscious action on the path of development. The world of matter is born from the world of rays and waves. Dominion over the dynamic world of rays and waves also secures



dominion over matter and the becoming and shaping of matter. Man must strive to learn about the world of dynamic values and from there shape life.

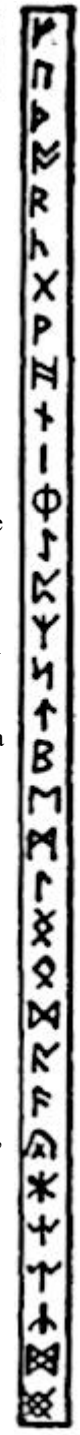
In ancient Germania, not only did many people possess these dynamic abilities, but they were also cultivated—cultivated by the Germanic priests and encouraged, even compelled, toward good use. Whoever did not use his knowledge and power for good was soon recognized and (even today) punished by the laws of the very forces he worked with. Moreover, in the old order, many temptations to evil were removed from the start. For everyone had what they needed! More possessions and goods brought no advantage. But greater esteem and love from one's fellow tribesmen could be further developed and gave a greater sphere of influence.

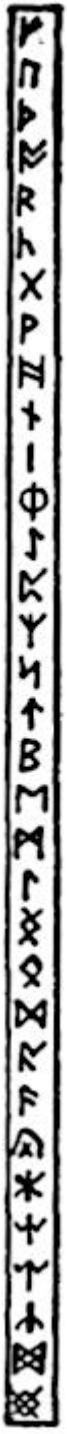
From youth onward, everything was a single school—a path toward the fullest possible development. Once the youth test (today, confirmation), which decided one's maturity, was passed, came the years of work as an apprentice, then after an examination, as a journeyman (for knighthood: page, squire, knight). Wandering under guidance, instruction on the road, and work in foreign lands developed one further. Then another test had to be passed; the master was complete. He could marry. When the old order still included the expanse from the pole far into the south, the master could venture into the "eternal spring" as a farmer (baas) or master and establish a home and homeland in other order-regions. As Germania became smaller and smaller, as the former southern territories came under foreign rule, he had to remain in the land and… wait.

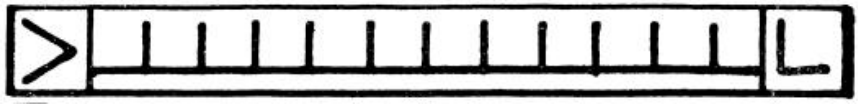
But always he sought, he learned, he developed himself, whether at home or abroad. After passing the tests—in which he also had to provide evidence of his knowledge about the supersensible—he gained influence and rank in the village Thing, in the regional Thing, and in the national Thing.

There was no "nobility" in the modern sense. All were noble. But they had to prove it as well. All were free, but that, too, had to be proven.

To this day, the Swabians still celebrate the "Vierziger" ("the Forties"), the "Bierziger-Feier," a remnant of the old institution. All men and women who turned forty in the same year had to undergo a special test. For at forty, it became apparent how a person had used their years for their own education, and how they had managed their abilities. Moreover, at forty, the "dangerous age" sets in—a new wave of life that determines everything to come. For valuable people who were capable of understanding, further initiation was necessary.







So, tests had to be passed. One had to show sharp, empathetic thinking, experience in the fields of metaphysics, mythology, law, religion, as well as healing and other areas.

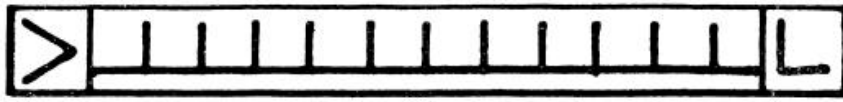
Under the old Germanic order, various paths of initiation were customary. These had to be expressed in some way—in form and symbol, word and gesture. Secret words and riddles were created, so that the student himself had to achieve what could only become truly his in this way. But he was introduced [into the mysteries]. Various methods, which we still know today as "games," were devised to introduce, to lead further, to test, and to decide. I'll mention a few "games": There is the question-and-answer game, once applied to the runes; then chess, and other games—dominoes, mills, card games, dice games, knuckle-bones, etc. Every rune, every card, every throw of the dice had different relationships and meanings for the values of order in the dynamic world.

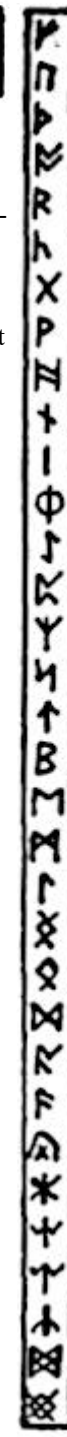
How the dice and cards fell, how the rune-sticks landed upon each other, all had to be interpreted.

The interpretation decided whether one was capable of understanding further initiations, but also decided whether, in the future, one would have more rights (since more insight was present) in making decisions on important life questions in the community, or not. In this way, free and unfree people arose. So, when Tacitus reports that the Germanic peoples "gambled away their freedom," he was outwardly correct, but he did not penetrate into the inner essence of the matter, and those unfree were by no means unfree in our sense. They just did not have as many voting and participatory rights. They could not take part in electing the Gref (Count), the highest initiate in the region. The Gref or Graf (Count)—the best "understander" (Swedish: grip, "griffin"—begreifende, "comprehending"), the wisest—could only be elected by the Freemen, the initiated. He was, as the wisest, the most powerful in thought, as magician and rune-expert, the best among the Freemen.

The Counts then, following the same principles, elected the prince from among their ranks—that is, the "First" among the understanders; the princes chose from among themselves the "Electors" (there were four, corresponding to the four directions), and these in turn chose the king or queen, for men and women among the Freemen had equal rights.

Thus, the tested, best runners and rulers of the dynamic world were elected from the people: healers, priests, and counselors, rulers and leaders in their territory. And so, the countship, the principality, the electorship, and the kingship were not hereditary, but elective, founded on selection from a knowing,



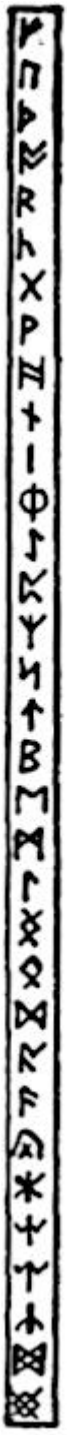


tested circle. And if, once upon a time, the electors chose a Heinrich the "Vogelsteller" ("bird-catcher"), they chose a Heinrich the priest-teacher, for "Vogel" ("bird") was a code-name for priest in old times. And if a Walther von der Vogelweide ("Walter of the Bird Meadow") was called so, he was the Wald-Herr, the ruler of a priestly school—for a school is also a meadow.

It will be important to the reader to learn something about the astronomy and astrology of the Germanic peoples. Germanic astronomy was not separated from astrology. Both were more developed than today and worked with the finest apparatus and instruments—namely, with seeresses (mediums). Moreover, our ancestors possessed such a keen faculty of observation that all honest researchers today are amazed. Regarding the electrotechnical knowledge of our ancestors, I must refer to other sections of the Rune Library.

Let it be stated briefly here that even today, in all countries, the old folk-astrology—certainly an echo of the old Germanic astrology—does not work with the zodiac signs Aries, Taurus, Gemini, etc. Germanic astrology was, in fact, not primarily based on these values. Like the folk-astrology of today, it calculated with the "planets," but knew their effects better than we do now, and was able to provide a deeper and faster picture of coming events.

Further discussions of this topic I must postpone for a more detailed treatment later.



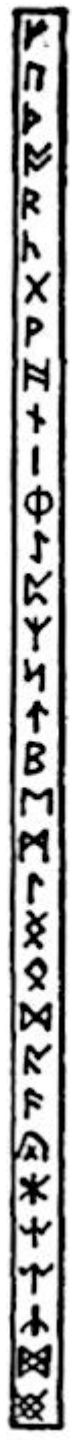
Once Again: Blood and Worldview

If the Christian Church in its practice allowed itself to be guided by a materialistic attitude, it was not the first church in Europe to fall into this mindset. The same attitude had already characterized the Celtic-Germanic church, which especially dominated Ireland, Gaul, and the territory west of the Rhine. The inhabitants of these regions were Germans, just like the Germans living east of the Rhine, but they were more exposed to the influences of blood and to the ideas of the peoples of the Mediterranean lands.

When science studies the era and the people of the West Germanic church, it speaks of "Celts" and acts as if this were a special race. In truth, it was a branch of the Germanic race, which, through mixing with Negro and Jewish blood, became susceptible to the black magic of the southern lands. Thus, this branch-race developed, and animal sacrifice (and even human sacrifice), as practiced among Black peoples, found its way into the "religious rites" of the West Germans, the "Celts."

As we know, the southern blood—which always contains a mixture of animal blood—that entered the veins of the West Germans (Romance peoples and "Celts") is still evident today in appearance, character, and their hostile attitude toward the East Germans and their emotional disposition. (It is not for nothing that the West Germans [Romance peoples and Irish] are still Roman Catholic today.) It is not for nothing that the English tradition holds, to this day, the idea that the English are descended from a son of Jacob who immigrated to England. This "legend" was adopted from the Irish when it became fashionable to consider the Jews as the "chosen people." Against this blood-based enmity toward Germanic people, the East and North Germans struggled.

Therefore, they went on the offensive. They advanced against England, Gaul, Spain, and Italy—indeed, against the whole South. First, there was a strong Frisian migration into England. Holland and Belgium became entirely Frisian or Flemish again. Present-day northern France was affected later, southern Germany was reclaimed, all of France and Spain, even the northern coast of Africa, and then regions in Asia Minor. Even Rome was taken by the Germans. This advance of the Germans was by no means confined to the era of the migrations of peoples; rather, it spanned several centuries and only ended when the southern races called the Mongols to their aid. Thus, Attila, king of the Huns, with his hordes, invaded the depopulated Germania and brought the Germanic migrations to a halt in the East. And so, when he pushed too far west—something not intended by the world leadership of the dark races—he was defeated by those very racially-mixed peoples he had been called to aid.



From the already mixed West Germans also came Charles Martel and his grandson Charlemagne, who later, as representatives of the southern mixed peoples and adherents of the church of southern world leadership, smashed the East Germanic church and, with such animalistic fury, destroyed all Germanic culture in Germania that any unbiased historian must be puzzled, unless he knows that here animalized blood and a materialistic attitude struck out against racial blood, highly developed religiosity, and human freedom, and that with the support of the Roman Church, this intended destruction and enslavement could be carried through.

It is impossible, within the scope of this book, to describe all the details of the struggle of the last 3,000 years, but it should be noted that always and everywhere, all secret orders and lodges arose in the territories of the degraded Germans and that they have always been, and still are, filled with a bestial hatred against all things Germanic. Furthermore, to this day, when Western Europe acts against Germany and Central Europe, it is the harmful blood mixture of the peoples of the West—without them even knowing it—that is the atmosphere from which all misfortune for the Germanic people arises.

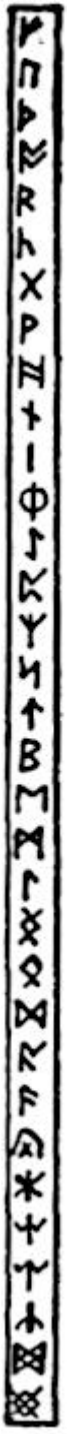
Thus, we can understand what happened in the last world war. We understand why Italy, which for decades was an "ally" of Germany and Austria, became an enemy and how England came to oppose East Germandom, why Poland arose again as a barrier between Germany and Germanic Russia.

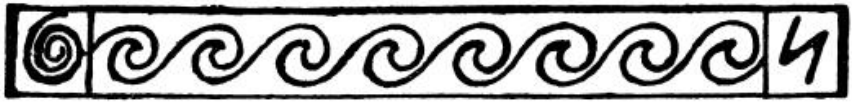
Eternally, the opposition of West Germans and East Germans will shape world history—unless Germany itself becomes degraded—and this goal was in fact pursued during the occupation of the Rhine and Ruhr regions. Even the Roman Pope at that time did not oppose this.

Even though, since the violent Christianization, the Germans resisted wherever they could, they were unable to prevent one thing: the pushing back of the old dynamic worldview of the Germans and the loss of their racial identity, the advance of the material worldview with its foundation and aim: an economy of money and interest.

The southerners were the lords in the land, the all-powerful supreme authority was in Rome, and even emperors chosen for their Germanic spirit could not deny the Roman confessor entry to the remnants of the empress.

The Germans were preached penance, submission, wretchedness, obedience, and cowardice. The whiners were the favorite children of the newly introduced god. The god himself was invisible, but his servants were so powerful that they could force a Canossa on Germanic emperors—a Canossa





that will only be eradicated when bondage to money and bondage of the spirit have been smashed by the peoples. The new leader of the Germans, who will come from struggle, will destroy and wipe out these powers, which enslave humanity, as if they had never existed.

With him, a spiritual force will march forth—the dynamic worldview of the Germans of old, awakened again by the never-resting spirit of development and renewed and rediscovered by the priests of Germanic blood throughout the world, by men of intellectual thought and men of heartfelt thinking and intuition, by men of science and men from among the people. And this worldview will become just as powerful—and even more so—than the materialistic worldview, for it will become flesh and blood; and this is the blessing that has always sprung anew from the people in the darkest of ages: the people, because they think with their hearts, could never think as materialistically as the "thinking machines" in gown and on council. The people, rooted even in the swell of superstition created by the church, clung tenaciously to the true values of faith, which arises from the heart, unconsciously, yet always in the dynamic world, and thus always regained the strength, despite the economy of the "great ones," to struggle through to the present day.

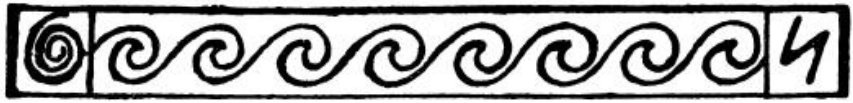
Therefore, if we must place our hope in the people—since the academics and pastors are dependent, until they are freed by the people—then we must also ensure that the people once again become deeply aware of the dynamic worldview. That is why I must write in a popular style. Only in this way can we reach the people; only in this way can we enlist them in the struggle for development that is now beginning; only in this way can a period of true, lasting, and continuing development be initiated through the effect of the true, dynamic worldview.

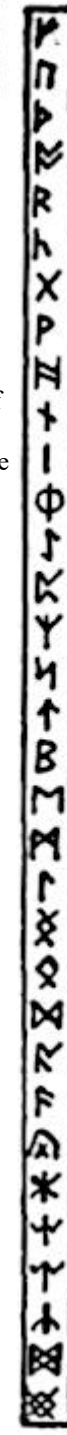
The Dynamic Worldview on the March!

The "lords" from the South had suppressed all the runes and destroyed as much order and memory as possible that referred to the dynamic worldview.

The lost dynamic worldview had to be laboriously rediscovered, and against the resistance of all the dark forces.

The return of the dynamic worldview actually began, in a precursor, with the chemical worldview, shortly after the wars of the Reformation. Organic chemistry, alongside inorganic, gradually dethroned the mechanistic worldview, and even though mechanics played a major role in the subsequent industrialization, it faded as a worldview.





The chemical worldview was a transition. It was increasingly penetrated by the dynamic worldview.

It began with galvanism and mesmerism. Then came discoveries about the effects of magnetism and electricity. From this, people returned to the essence of matter. The atom was recognized as a vortex of electrons. Radio transmitters stirred the ether. With sensitive instruments, cosmic rays—rays from outer space—were detected. More and more, we are growing into the dynamic worldview—the worldview of the Germans—whether one wants it or not, whether one admits it or not. The whole world is force; its primary mode of appearance is waves and rays, and only their obstruction becomes matter. The law of sympathy and antipathy (of polarity) determines everything, including the coming-into-being, type, and form of matter.

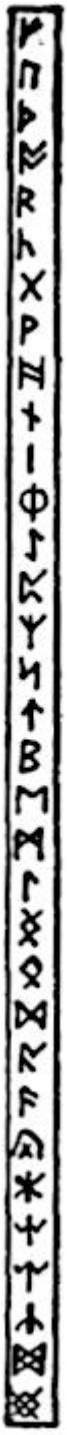
Runestones are beginning to speak of the ancient world-knowledge of the Germans. Before, they could not speak, because we did not understand their language. Now, as we are once again coming into their worldview and the veils of stupefaction are lifting, we can also understand their language, their content. Our (or science's) former arrogance was utter foolishness, insolence toward the wise ones of old—those whose knowledge and skill we can today only begin to guess at, for we are only now at the beginning of the Germanic, the dynamic worldview.

The dynamic worldview, like any other worldview, can be discussed scientifically, coldly, theoretically. But one can also let the dynamic worldview take effect in flesh and blood! — Everyone has the choice.

If the dynamic worldview were to remain merely the "opinion" of the universities, it would become a new chain for the peoples. The world would become a single factory, and humanity—inevitably and even more than before, down to every thought and every feeling—would become a radio receiver, which "feels," "thinks," and chatters whatever the official world broadcast transmits.

In that case, humanity would have exchanged the devil for Beelzebub. It would be delivered, defenseless, into the hands of a small circle of supreme medicine men who claim divine "honor" and would make sure to secure it for themselves.

But the turning of the age, at which the dynamic worldview emerges, brings forth something never before imagined from the darkness of the distant past.



This new and yet old, and at the same time self-evident and simple thing, is the conscious incorporation of the forces of the dynamic world into the human body; it is the strengthening of the human body into a racial body; it is the transformation of the human soul into a racial soul; it is the elevation of the human spirit to a racial spirit.

Spirit, soul, and body of human beings have arisen from the effects and values of the dynamic world. The dynamic essence of the world is present in humans, in the three values of spirit, soul, and body, but must be consciously extracted, recognized, developed, and heightened by the person himself. The racial person is the dynamic person—the person who, by becoming conscious of the dynamism inherent within and radiating from him, and through the application of dynamic forces, is or becomes "racial," thus further developing and propagating himself.

The dynamism of the All is best expressed in that spirit which, for all questions of becoming and being, takes a clear position from within itself and provides its own direction.

The non-racial spirit (insofar as non-racial people can even possess spirit) must let itself be taught, thus be led. The racial, conscious spirit, who has his direction within himself, needs no instruction, rejects instruction, because he has within himself his own finished spiritual orientation, with and by which he weighs all things.

The non-racial or de-racialized spirit can only become racial again through the very method of training that he applies himself—the method of training that consciously opens up to him the dynamism of the universe and grants or restores to him a spiritual orientation arising from this universe.

A soul that has become non-racial or mixed-race cannot become racial again through emotional impressions mediated by other people. The non-racial or mixed soul can only be clarified and become racial again through its own conscious incorporation of the dynamic fields present in the universe, which in turn clarify the soul's inherited qualities, and, aligned with the direction of the racial spirit, also clarify and rebuild the soul's field of feeling and will, until the racial soul is the result.

A body is not racial merely by displaying racial features. A house built like a church is still not a church if it serves as a cattle stall. If a racial body is not animated by a racial, conscious soul, and is not consciously ruled and guided by its own and racial spirit, then a truly racial person is not present. Only when the racial body subjects itself to the very method of training that makes it the

bearer of racial spirit and soul, does the body become consciously racial and capable of serving as the tool and executor of the racial spirit and soul. The only training method that educates the body here can be a method of self-training, a dynamic method—a method that forges one's consciousness of being racial: racial gymnastics.

To experience the dynamism of the All, of one's own spirit, own soul, and own body—and to consciously heighten this experience and its effects—means to win for oneself a racial spirit, a racial soul, and a racial body.

In experience, in conscious, receptive experiencing, the body is a receiver; in the effectuation of what is experienced, of the will, it consciously becomes a sender of dynamic values. How the body positions itself in the dynamic world, which movements it performs, with which word it sets itself into vibration—this then determines the kind and effect of receiving and sending.

Basic Principles of Racial Gymnastics

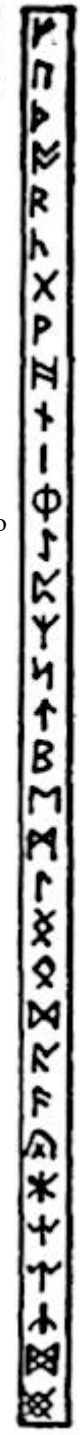
The forms of life and experience in the dynamic world are as follows:

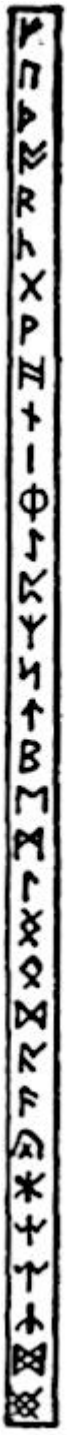
The directions in the dynamic world are the same as those of the spiritual! The movements are the same as those of the soul! The characteristic vibrations are the same as those of the bodily!

Or, in other words and in practical application:

If we position our body, our limbs, in certain directions, we attune ourselves to the spiritual values of the All and of life. If we perform certain movements with our body, we attune ourselves to the soul values of the All and of life. If, through murmuring, speaking, singing, calling, or shouting, we bring our body into its own vibration, we attune ourselves to the bodily values of the All and the environment.

If we do all of this in a conscious and integrated way, we become "racial" in spirit, soul, and body.





The Runes as Guides to Racialization

The path to racial character, the path to conscious humanity—spiritually, emotionally, and physically—must once have been consciously walked. It must have left traces, evidence, aftereffects. We recognize these aftereffects, among other things, in the ancient wise laws of the old order, in the surviving remnants of old Germanic divine knowledge from which all religions, churches, and arts today still draw life; we recognize these aftereffects physically in the racial human being of today; and—we are still in possession of the formulas, the writing, by which, in the age of race, the racially-formed expressed, won, secured, and continually experienced the values of the dynamic world and the path to awareness of those dynamic values, and thus the path to racial character.

This sequence of formulas, of signs of the dynamic world, its values, and the path to racial character is the sequence of the Germanic runes. In the Germanic runes we have before us all the signs of the values of the dynamic world.

The Germanic runes, as dynamic signs, are:

1. Signs of polarity and tension
2. Signs of direction
3. Signs of movements and of the exchange of tensions
4. Signs of persistence, of materialization and dematerialization

The Germanic runes are—since humans themselves are the product and essence of the dynamic world:

1. the pictographic script of the state and form of the body,
2. the pictographic script of the direction of the body,
3. the pictographic script of the body's movements,
4. the pictographic script of the body's proper vibration in a specific bodily posture of the human being.

The runes are thus the signs of racial gymnastics; runic gymnastics is racial gymnastics!

The path to the racial character of the individual and of humanity goes through the runes—that is, through their application for the purpose of racialization!

Racialization and higher development can only be initiated and achieved, first and foremost, through the body.

This racialization must begin with the body, must reach the soul through the body, and must fill the spirit through the soul, until the racial polarity of the person and the peoples is achieved.

There is no other way than through the body! Every development begins first with the training of the body!

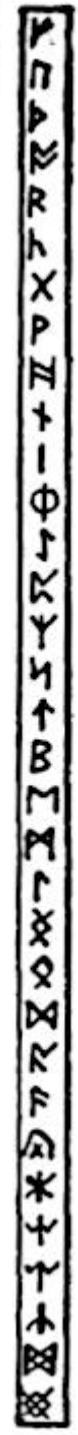
The materialization that the dynamic world has given us as the body must be grasped and penetrated by our clear consciousness, by our sense of self, before we can proceed any further.

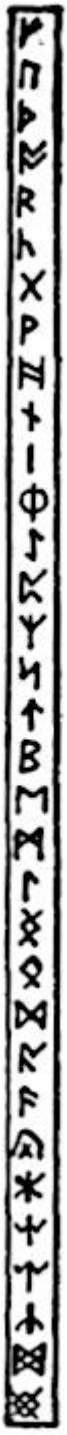
All paths that try to act first on the soul, or first on the spirit, lead to delusion and into priestly rule.

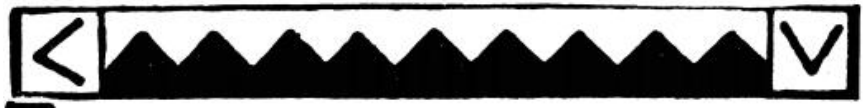
In the dynamic world, the first of the processes is polarization. The second is direction and tension. The third is movement, flow, and transmission of tension. The fourth is the hindrance of movement and flow: materialization.

From below upwards, out of materialization, the path to the heights of racial character and consciousness is prescribed for us. We cannot skip a single step. We must begin with the body, at the level of materialization!

A person who blindly and persistently exposes himself to the drive for materialization in the dynamic world becomes petrified. He turns into matter, he falls into the mass of lower humans if he does not counteract the urge toward materialization from the dynamic forces of the All. In the long run, he becomes an obstacle for all those who are racial and conscious. He becomes part of the mass, which is set in the path as a hindrance to those striving toward spiritualization. In time, he will become physically weak and prematurely decrepit. Just as the body petrifies, so does feeling, and thinking dies away. The body petrifies due to a lack of movement. The blood and lymphatic flows come to a standstill. The person who has become a self-hindrance to dynamic forces







sinks early into the grave. He was already dead before his death—dead in spirit and soul.

The Method of Racial Gymnastics is, briefly outlined, as follows:

1. The human being experiences, through sound (speaking of rune words) and tone vibrations, while tensing the muscles, his entire body.

Effect: Through this, he first attains full consciousness of his body and learns to control it, making it capable and resistant. He orders his feelings and thoughts and achieves clarity of consciousness.

2. The human being experiences, through sound and tone vibrations, his body, and either absorbs tensions from the environment that serve him—through certain movements—or expels absorbed tensions—again through certain movements.

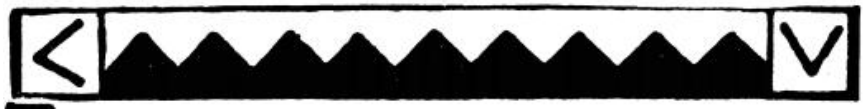
Effect: In this way, the person attains mastery over his soul and consciously chooses his soul nourishment, the soul influences that benefit him. Furthermore, he is able to emit positive soul effects into his environment or to shed lingering soul-inferiority.

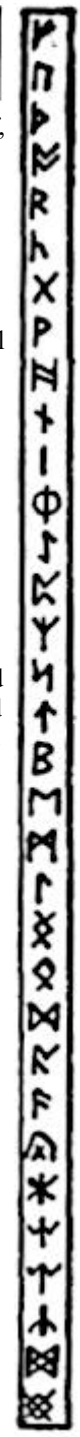
3. The human being, through sound and tone vibrations of a particular type and in a particular direction, with the body aligned and in varying movements, experiences certain selected cosmic radiations and fields of tension.

Effect: Thus, the person becomes increasingly able to consciously generate racial offspring and to intervene, ordering and fostering, in what is happening around him. In his worth, the person matures—now consciously and racially in body, soul, and spirit—toward union with the "racial spirit."

This highest stage of development, which at the same time secures rebirth, can be reached by anyone who, steadily advancing on a calm, persistent path, practices Racial Gymnastics—the rune-gymnastics of our noble, racial ancestors. The meaning of a true world order is that economy and politics are structured so that the path to the highest raciality and consciousness is kept open and free for every human being. The more people who now practice rune exercises, the more this order will establish itself in economy and politics, the more the animal-man and his followers will be pushed back and overcome, and the more the racial order of the earth and of humanity will be assured.

Beautiful, idealistic dreams do not bring humanity and the world to development. Development will and can only be secured when the individual,





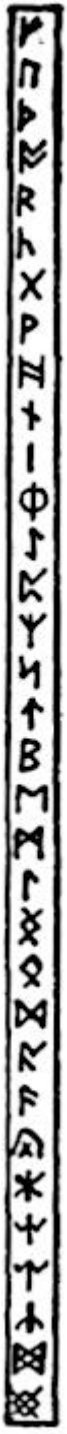
when ever more individuals, when each individual people, when humanity itself, takes its own development into its own hands. The developmental path, which must be observed and practiced daily, is Racial Gymnastics.

That this Racial Gymnastics is based on the inheritance of race, on the Germanic runes, and must be based on them, is self-evident to anyone who is clear and who also feels and thinks. Even those who call themselves “racial Jews,” “racial Mongols,” “racial Negroes,” “racial Indians” know that the Racial Gymnastics of the Germans—introduced and carried out in all areas where Germans and Aryans live, in schools and sports halls, as well as in factories and cultural spaces and outdoors—must bring the Germanic race its rightful victory, the position to which the Germanic race is entitled in the world.

The primordial foundation of all culture: raciality, and the primordial script of all culture: the runic script—these two values now stand united in the field of vision of humanity.

The liberation from the animal, through the conscious reception of the values of the dynamic world (directional value, rays and waves from heaven and earth) by means of certain body postures, movements, and the use of sounds and tones, is the path to racial character—mapped out in the Germanic runes. This is the great, the liberating, the self-evident message that today addresses itself to every individual, to peoples, and to governments.

Let those who wish or feel compelled to oppose it do so—Racial Gymnastics, rune-gymnastics, will triumph nonetheless!



And you?

For you, reader—man or woman—I wrote this book.

It is you yourself that it's about, it is about your success in life and your very being. It is you, Germanic race, in the hour that decides between being or not being.

Catch the powers of heaven and earth with your hands, draw them into your body so that you first become clear, conscious, and "racial." As a receiver of the waves and rays of the dynamic world, elevate yourself—become conscious! As a sender of the healing waves and rays, order the world!

Walk the path I have shown you; take up the weapon I have given you! Practice the runes of your ancestors daily! Use them to change your fate! Use them to banish your dullness and your disgrace! Use the power conveyed to you through rune-exercises for your well-being!

Take up the weapon God gives you—finally gives you! Use it daily! Use it for your well-being!

See: thousands of the best in the German people are already working for the victory of the dynamic worldview in this sense. All genuine scientists and researchers, even unintentionally, are working for the victory of this dynamic worldview and its aim. Even the enemies of this worldview, whether they want to or not, are contributing to its victory—and if they refuse, we will force them by the power of our rune transmissions, for their own good.

You, brother and you, sister! We live in a deadly serious, noble time. Heaven has opened again and grants strength and knowledge to the willing, to those who strive. You were allowed to experience this! You may witness that the old saying of a wise old farmer comes true:

When people once again stretch their arms and hands toward heaven and draw knowledge and power from there, then things will get better!

You, brother, and you, sister! You can not only draw knowledge, strength, and uplifting radiations and waves from heaven, you can also radiate, transmit your knowledge, your will, your purpose, and let it take effect wherever and however you want, according to the measure of your strength and your experience.

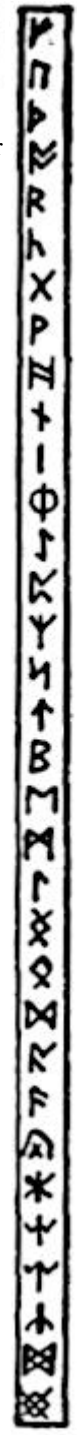
In receiving and sending rune-forces, you become ruler over fate and adversity. In this way, you master life, step by step developing yourself and your environment.

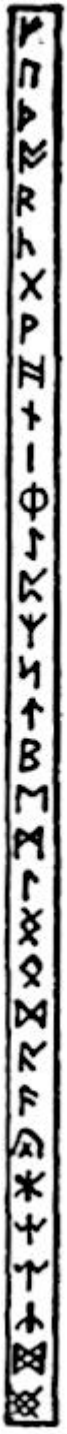
You have—even if you are a daily beaten slave—your own body. Millions of oppressed brothers and sisters like you also have this, their own body. Even the so-called "mighty ones of this earth" possess only their own bodies. No more than you—no, often even less, for these "mighty ones of the earth" are spiritually, often physically, and at least "racially," thoroughly crippled and degenerate. They rule people only through a carefully arranged system of exploitation, suppression, and pacification, driving people against each other and into herds.

Physically, these scourges of humanity are a minority, emotionally inferior, cowardly in essence, and mad in their aims.

You yourself set your sending power against these few intellectual beasts. Thousands do it with you, a thousand stand against one. And your weapon is your body, your knowledge of the radiative powers of heaven, earth, your own body, and the runes of your ancestors—now practiced daily in the rediscovered exercises of racial gymnastics!

Without money and payment, without expectation or demand, without "honor" among people, without violence, without titles, without "highborn" status—daily going about our work, backbone of the Germanic blood community and our national community, valuing sober facts, seeking ways with clear thought, helping warmly, giving advice without bias, rejecting fanaticism, not idolizing ourselves, living sparingly and modestly, avoiding world-flight, settling disputes, putting enemies aside until they show insight, spreading enlightenment, advancing racial concerns, desiring new people, a new age—the Germanic racial, the Germanic dynamic, the new, the rune age: that is our task, our religion, our development, and our happiness—our pledge of victory!





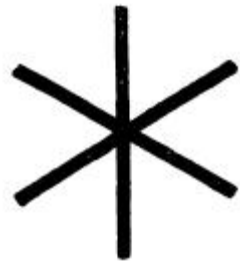
We whisper runes!

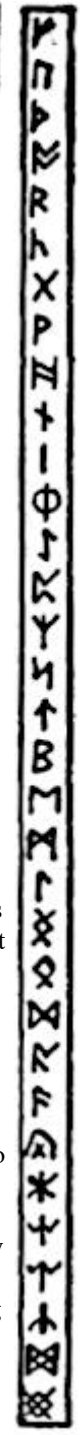
We know runes—
Check to the brutes!
Runes fill us—
Guidance for the misguided!
We practice runes—
Light to the blinded!
We whisper runes—
Encouragement for the well-meaning!
We send rune power—
Order to humanity!
Help to the weak!
We runes out of love—
Healing for the sick!
We send out of love—
Rescue for the endangered!
We help out of love—
Courage for the despairing!
To the good-willed:
Deliverance for the bound! Stand with us, runes as we do.

The above essay was written by me in 1929 during my study stay in Sweden and once more revised in 1930 while living in Denmark. Thus, this essay was written before the national upheaval in Germany. Today, we need only add these words: We hope that step by step, once and for all, an end will be made to the practices of the animal-man, to his methods of stupefaction, exploitation, and de-racialization. A new order that fulfills this hope will surely have the rune-practitioners behind it. Daily and nightly, our rune-prayer, our rune-sending, will strengthen all impulses that soberly and clearly strive for the coming and the enduring of a development and an order in a timely, true Germanic sense.

Stuttgart, January 30, 1935

Friedrich Bernhard Marby





Northernization through Marby Rune=Gymnastics

I know that the subtitle of this statement says a bit much and here and there pokes into a hornet's nest.

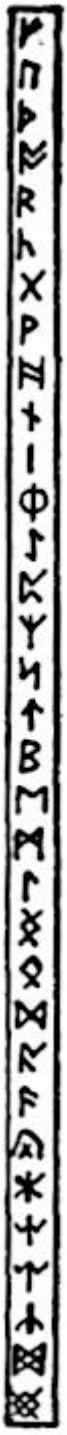
But why should I, when it comes to the field of race research and racialization, keep writing and saying the same things—the very same things I was already saying around 14 years ago, when 99 percent of today's race-speechifiers and writers, out of fear of the Jewish lords and the lords of the clergy, didn't dare to speak out or knew nothing about race at all?

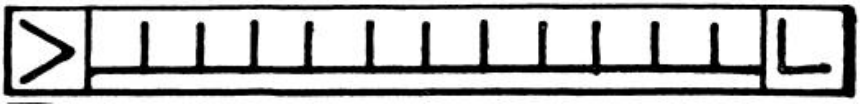
To say and write the same things I once brought forward is now the task of others. Today, once again looking ahead, it is important to speak not just about the preservation of hereditary material but about hereditary improvement.

Because I am one of the few pioneers of racial breeding, and over all these long years—while others still weren't dealing with race science, much less with race-breeding—I continued to work through the field at my own expense, it should be clear to at least reasonably educated Europeans that I have a view of heredity, heredity preservation, and heredity improvement (the latter now being "scientifically" disputed by newcomers), about the effects of environmental radiation (of which science knows absolutely nothing yet), and also about deliberate hereditary pathways of good or bad hereditary material.

Racial breeding—or as we say, "Northernization"—must start from two basic points:

1. Preservation of racial values, i.e., the preservation of good hereditary material among the living and their descendants.
2. Racialization or creation/attainment of higher racial character among (the living and) their descendants.





Regarding the second point (in parentheses), today's race researchers (who are mostly copyists) have not even thought about it.

The racialization or northernization of the living naturally amounts to an improvement of hereditary material, or the preferential and principal development of good hereditary material among the living—and thus, of course, gives better prospects even today for higher-quality procreation and propagation.

It is not the purpose of these pages to deal with the hereditary-damaging and race-breeding-preventing conditions, lifestyles, and lines of thought—among which, incidentally, capitalist rapacious economy and all foreign religions absolutely belong. More important is that we first look at how, or by what means, our Germanic ancestors actually achieved their high Nordic racial character! And here, we must be able to evaluate sober facts.

What, even when viewed superficially, are the distinguishing characteristics of the Nordic race?

The answer is: Bearing, great capacity for expansion, uprightness, free courage, free spirit, sharpness of mind, creative power, inventive ability, intuition, strong capacity for soulful feeling, conscientiousness, sense of justice, innate broad vision of God, honesty, sense of responsibility, and similar traits.

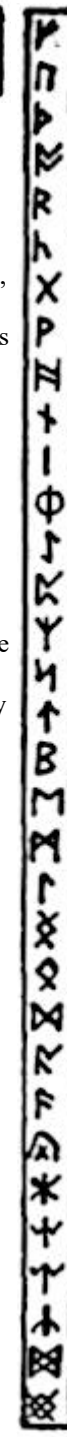
The physical characteristics are given as (although certainly not the most decisive): body height around 1.75 meters, long skull, light hair, light skin, harmonious muscle and body build.

But we know:

1. That only a minority of Germans (even in Scandinavia!) correspond to this ideal type of physical image;
2. That the representatives of the so-called ideal type by no means always correspond to the soulful and spiritual ideal type.

I have also noticed that the so-called Nordic ideal types, as we have received them in racial-scientific books so far, are almost all astrologically to be classified as astrological Mars types! But more on that another time, and fundamentally. For now, we leave the whole question of the validity of the so-called ideal racial type untouched.

About 20 years ago, I rediscovered the old Nordic gymnastics—the runic gymnastics—and experimented, developed, and tested it. From the very beginning, I knew what it was really about. To carry out further studies—which



could not fundamentally alter the basic principles—I spent five years in the Scandinavian countries.

The successes of Marby rune-gymnastics are manifold in all areas, and this could not be otherwise, for this concerns a scientifically provable method that improves and refines all areas of life and being. Among other things, I have, as notarized facts, been sent written reports of over 3,500 (!) successes from Marby rune-gymnastics alone in just about a year. The total number of successes of this gymnastics is not exaggerated at around 20,000. Today, let us look at what Marby rune-gymnastics, as the only true method of "northernization," achieves among people alive today—that is, what signs of "northernization" it brings about in already conceived and born bodies, retroactively, through rune-gymnastic exercises. Here, the facts speak for themselves, through written reports from those practicing. And these are decisive.

Here are some examples (letters have been anonymized):

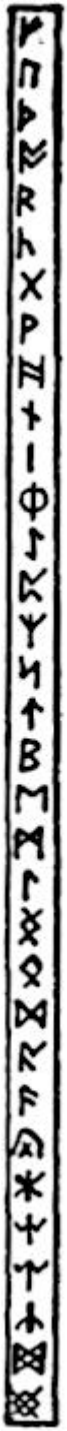
R.R. in B., 24 October 1932, No. 101, age: 33 years: Since I began rune exercises, my blood has detoxified and purified so much that my yellowish skin color has increasingly disappeared, and now has been replaced by a very healthy complexion, which makes me very happy. As I already wrote to you recently, I have once again noticed that, in fact, my wife's blonde hair has become lighter, without any bleach being used.

Miss W.H. in G., 3 August 1932, age: 34 years: Otherwise, the successes of the rune exercises are the same as in the rune newspaper: hair becomes curly, blonder, posture more upright.

D.H. in R., 24 October 1932, No. 142A, age: 25 years: It also seems to me as if my sparse hair growth is starting to renew itself. There has been a change in my eye color; now, the edge of the iris is encircled by a blue ring 1 millimeter wide.

M.B. in G., 16 November 1932, No. 161A, age: 38 years: A pale spot on the back of the head (circular hair loss) has not been visible for some time. The eyes are becoming clearer and bluer.

Mrs. H.C. in R., 1 February 1933, No. 259A, age: 41 years: My iris (brown) is apparently dissolving little by little. At first, I thought it was white flecks, but now I see that the iris is transparent in various places, without any color at all. My hair has also become much lighter. I have grown about five centimeters in half a year, so through rune power, I am growing internally as well.



N.A. in R., 3 March 1933, age: 43 years: My skull has changed a great deal recently. Some days my cranial sutures hurt, and I can observe the transformation very clearly.

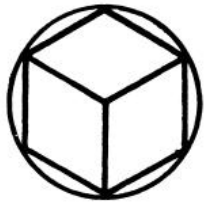
D.G. in R., 28 December 1931, age: 40 years: After about 14 days of doing the exercises, it feels as if fresh blood is rolling through my veins.

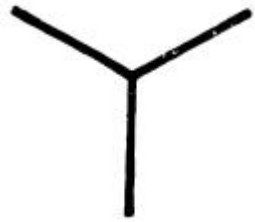
Additional reports, among many, are numbered: 5b, 71b, 80b, 84b, 89b, 101b, 102b, 108b, 110b, 121b, 122b, 128b, 134b, 155b, 168b, 171b, 180b, 208b, 232b, 238b, 254b, 256b, 272b, 283b, 298b, 299b, 306b, 318b, 324b, 376b, 395b, 400b, 414b, 433b, 464b, 537b, 583b, 608b, 740b, 740b, 745b, 764b, 789b, 1005b, 1042b, 1066b, 1072b, 1134b, 1246b, 1254b.

These are around 50 reports that concern our topic—though there are many more! The number of reports cited is fully sufficient to prove the effect of "northernization," the racializing effect of Marby rune-gymnastics.

Now to the letters quoted here verbatim. They all report a transformation of the body in the direction of "northernization." The method of "northernization" for living people—people already able to produce or give birth to racial children—has been found, and is present in Marby rune-gymnastics! Marby rune-gymnastics is thus racial gymnastics!

This fact is decisive—it is the main path of the racialization movement. There is no disputing it. Parents can "northernize" themselves to have racial children later. Hereditary material is a changeable value, open to improvement and "northernization," and this is possible through Marby rune-gymnastics! Impartial, honestly responsible people and circles who truly strive for racial breeding and "northernization" for themselves, their descendants, and the people, practice the simple exercises of Marby rune-gymnastics and recommend this "northernizing" gymnastics everywhere. Here is a method that harms no one and costs neither the practitioner nor the state any money. Money and possessions, cognitive capacity and educational background, social prejudice and social privilege no longer play a role here. Rather, this is the simplest, most accessible, and probably also the original way to the former high, the near, genuine, and discovered Nordic racial character.





(Yield to Heil!)

Racialization is the Concern of the Entire People

Does sport serve racialization?

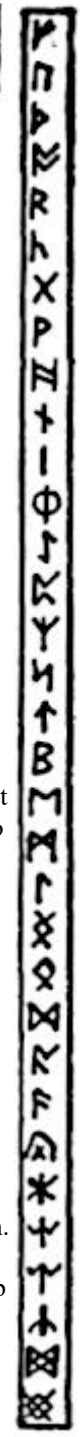
In Sweden, sport is still called "Idrott" today, in reference to the collective designation of the rune exercises, which, even up to the 1860s, were called "Idrott" and "Runor-Idrott." The Swedish queen still bears the name "Drottning," a name that refers to the royal dignity that once belonged to the best runners in the practice of rune exercises. Today, even sports that have nothing to do with rune exercises are called "Idrott" in Sweden.

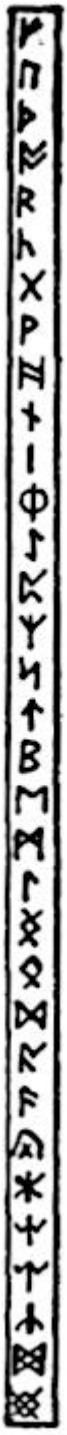
As an echo of the Germanic schools and institutions of rune-exercises, cultural history refers, if we know how to read cultural history correctly, to the "gymnasia" of Greece. These were, through physical and mental exercises, the schools of the so-called classical and pre-classical periods. Knowledge was imparted to the student at the same time as appropriate bodily exercises, so that it became flesh and blood within him—transmitted not only to the brain, but to the entire body.

The relationships that existed between certain fields of feeling, certain spiritual values, and certain body postures and movements—according to the laws of the dynamic world formed from rays and waves—were not yet forgotten.

Once these had been forgotten, the "philosophers" appeared, who set up their theories and imparted a "knowledge" that was taught, but no longer lived.

Even the Olympic Games, an echo of the rune-exercise competitions (which took place only every four years), became increasingly shallow.





In the now-Italian areas of the former Germanic world, in times of decline, the arena became the scene of combat with the short sword—man against man or against wild animals—as a spectacle for the people. The bullfights in Spain are the same thing.

Alongside the degeneration of racializing rune exercise games—and their replacement with bloodthirsty, nerve-whipping "spectacles for the people"—the racializing rune exercises in the "priest-initiated" schools of the Mediterranean countries were replaced by initiation teachings of mystical systems and societies, mixed with superstitious theories and mysterious rituals no longer comprehensible to ordinary people. Peoples corrupted and saturated with animal blood were no longer capable of recognizing or even wishing to walk the simple path toward racialization and higher development.

It was from one of these mystical societies that the Christian Church also developed.

With the forgetting and decline of the runic exercise technique, with the loss of the racializing gymnastics, the decline of culture in all its areas became the inevitable result. No method of racialization was left to counteract the de-racialization of the peoples. Forgotten was what had previously secured the racial character of the Germans in the north; forgotten was the path that could racialize base, foreign blood that had been absorbed.

As decline crept in, the bastards present in the land became a great danger. Estates and castes formed—these are found only where racial mixing is struggling for domination. Tyrants arose and crushed those peoples who had slipped away from racialization into blind masses. The "divine honors" became dependent on money, property, and power—expressions of that power.

Over time, however, it became clear that this power and the "divinity" of the tyrants could not be maintained without the cooperation of the so-called "initiated" societies that gripped people’s minds. With the support of political rulers, the Jewish sect of the Christians became the leading mystical order. At the same time, it was tasked with eliminating all other mystical societies. The sect of the Christians, constituting itself as a state church, thus became the sole authority, and—as we know—with the backing of Franco-Roman rulers, advanced against Central and Northern Europe, subjugating everything to the cross and the sword, de-racializing everything, making everything subject to tribute.

One of the main tasks of the Roman Church was now to keep the Germanic people away from the practices of racial gymnastics, indeed, to cause even the knowledge of the runes and runic exercises to be forgotten in Central and Northern Europe.

This happened more and more.

A very great success was achieved by the Roman-Jewish circles when they managed to infiltrate the Germanic guild lodges and seize their leadership. Thus, the Freemason orders arose, whose "tradition," tellingly, today traces back to "King Solomon." This openly admits that, on one hand, these orders, like the orders of the Mediterranean countries, know nothing, and on the other hand, that the Freemason orders are international secret societies serving Jewish world domination aims.

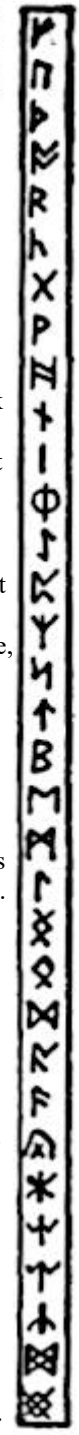
The Roman Church then proceeded with increasing ruthlessness against the customs, practices, games, and institutions that still derived from the racialization traditions of the Germanic peoples. Every form of physical exercise, every form of body care, was declared to the people as "godless" and "sinful." Dress codes were issued to keep the body away from light and air. According to the Roman Church, the "salvation of the soul" required the neglect, indeed, the mortification of the body.

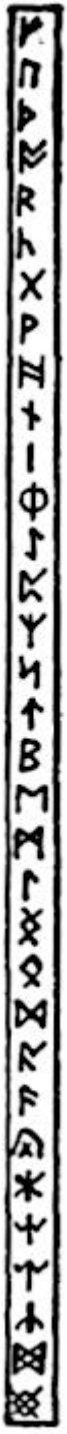
Waves of plague on the largest scale were the result of this people-corrupting policy of the Roman Church. The black death, forced upon souls, was followed by the black death that decimated the population of Christian countries.

The custom and knowledge of the necessity of certain bodily exercises (tournaments and hunting) were preserved mainly among the class of knights up until the Middle Ages, often to the annoyance of the Church.

Only the formation of standing armies by the now independent territorial princes brought systematic physical exercises back to the people. Indeed, even more: the posture, movement, and grip of the soldier were, without the people knowing it, derived from the old system of runic exercise techniques.

Thus, in broad strokes, went the course of development up to the time when Ludwig Jahn initiated the great fitness movement that encompassed the whole people: gymnastics. Even though Jahn had to flee from reactionary powers in his homeland for a time, he was and remained the “Turnvater”—the one who, knowingly and with the greatest success, got the German people, and all peoples after them, to give the greatest attention once again to healthy physical exercises and to carry them out and develop them on the broadest scale.





The Germanic world owes a great deal to Turnvater Jahn. He was the one who, seeing the matter clearly, broke the ice, who opened the way for systematic physical exercises and for the ideas of gymnastics and sport.

As a result, gymnastics became a school subject, and sports exercises increasingly so. Gymnastics and sport were also introduced into the national army and the police force.

Outside of these public institutions, gymnastics and sport have been taken up by members of gymnastics and sports associations. For now, membership in these associations and adherence to practice times is not yet mandatory for every citizen.

And yet, gymnastics and sport as a path to health and fitness can only fully have their effect if gymnastics and sport become mandatory for every citizen, for every compatriot.

At the same time, it is necessary to combat and eliminate the nonsense that is spreading more and more under the guise of “sports operations.”

Even though major competitions can draw the attention of the people to the possibility of achieving high performance, the tens of thousands of spectators who attend these competitions do not themselves become physically fit or healthier simply by watching them.

The benefit to public health and the fitness of the people is very low under the current method of highlighting the "great champions."

Sport has become a business. The professional athlete, who, if he becomes a “champion,” pockets hundreds of thousands—and even if he does not, still does—the managers, the press and film shareholders, have always steered popular participation in sports into channels that actually harm the fitness of the people. The people, amid all the hype about sports stars, forget that above all they themselves should strive to become fit.

Much more has always been accomplished for the fitness of the people by the hiking movement, the cross-country skiing movement, gymnastics, and all those physical exercises that get individuals among the people to be active.

As much as we, that’s clear, welcome the various kinds of physical exercises and sports, and as clearly as we know that, alongside promoting good health (when practiced sensibly), they are also able to foster the cooperation of

certain mental and intellectual abilities—so much nearer to our concern is the question:

Is racialization possible through the types of physical exercise and sporting activities known up to now?

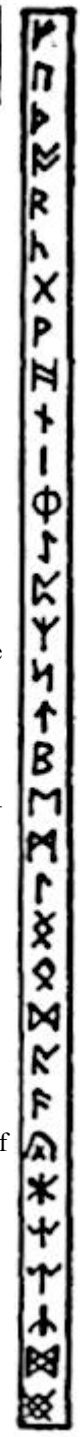
We must answer this question in the negative.

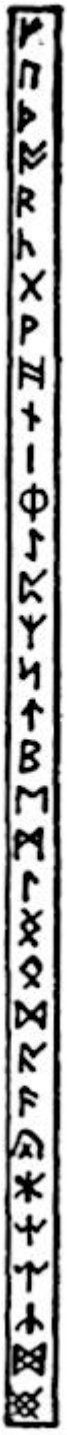
Rune exercises can be practiced by every citizen, by every compatriot, daily, multiple times, without much fuss. Five to ten minutes in the morning, five to ten minutes in the evening are sufficient, once you have practiced regularly for several weeks. Special, expensive apparatus and equipment are not required. Although exercising outdoors and on terrain specially designed for the purpose increases the effect, it has been proven that exercising in one's own home also brings very great success.

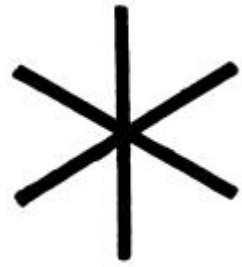
Rune practitioners are never coarse, but will be strong in character, clear in feeling and willing, diligent and industrious, calm and determined. Rune practitioners, healthy in body and soul, help themselves and others, and develop physically, emotionally, and spiritually an increasingly clear, conscious racial character.

The essential aspect of racialization exercises, as outlined on pages 35–39 of this book, is not addressed by any kind of physical exercise, sport, or even so-called gymnastics. Neither the absorption nor the release and transformation of radiation and tension is regulated by the known methods of gymnastics and sport. For all their effort, all physical exercises and sports achieve very little compared to the results of Racial Gymnastics. Pure physical exercise cannot achieve the same degree and certainty of health and of physical, emotional, and spiritual strengthening as a single rune exercise, a single exercise from the method of Racial Gymnastics.

Therefore, Racial Gymnastics is the method of fitness for the self-racializing people, the supreme method of fitness and the racialization method of the near present and the future.







The natural healing movement came from the people and must remain with the people—and so must the racialization movement!

When, toward the end of the last century, misguided individuals in medical circles—with their one-sided theories—seriously harmed the health condition of the peoples, it was "lay" healers, knowledgeable people, farmers, shepherds, and pastors who initiated a healing movement. Despite the feverish efforts of doctors, anxious for their income, the reform-healing movement spread everywhere. The natural health and healing factors were first brought back into the public view by laypeople and, later, also by progressively minded doctors. And when epidemics could no longer rage but died out, this was the result of the self-healing movement carried by the people and the renewed observance of natural ways of life by the people.

Similarly, the good health of the army during the last world war (in contrast to the health of the army in the war of 1870/71) was the result of self-training and self-knowledge among the people, oriented toward natural ways of living and healing. Thus, people and state reaped the fruits of healthful habits that the people had practiced in the years before the last world war. When, in addition, behind the front lines, all sorts of vaccinations were forcibly administered against every conceivable and inconceivable epidemic, when even frontline fighters were sometimes rendered half defenseless in battle because their health was temporarily impaired by the vaccinations—most frontline soldiers were well aware that the chemical industry profited greatly from these injections given to them. And since the matter was ordered from above, it was simply carried out. But those who could, avoided it.

That every healthy movement must come from the people, and must be carried by the people, is also proven by the temperance movement, which spread

more and more among the German people around the turn of the century, despite resistance from the alcohol capital.

While in the 1880s and 1890s, the drunkard was still considered a hero, this changed around the turn of the century. It was especially the labor unions whose educational efforts put an end to habitual drinking.

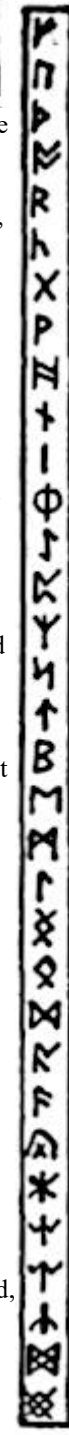
As in the area of combating alcohol abuse, it was also here the lower, working classes of the people who helped themselves. And it was workers' associations that were the first to establish recreation gardens, air and sun baths.

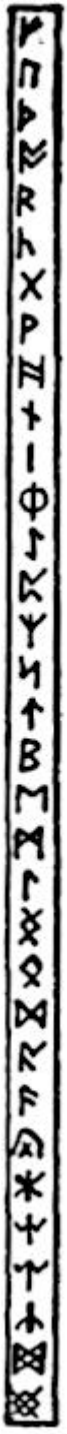
It was also men and women from the people who first pointed out the value of racial inheritance and advocated racial breeding. However, they did not rise high within the workers' movement, which, more and more—due to the fault of the bourgeoisie—fell under Jewish leadership, nor in the circles of the Catholic working class, where the church opposed racial feeling and thinking.

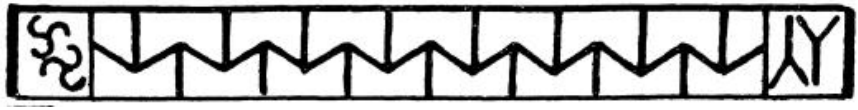
Thus, from among the people, in contrast to the increasingly Jewish-led masses and in opposition to those sections of the people led by the Roman Church, the völkisch movement arose as the movement that, above all, maintained and spread concern for racial matters and their ideas. From this völkisch movement, after the world war in Germany, grew the National Socialist movement, whose leader—a man from the people—when he came to power, raised the racialization of the German people to a matter of state necessity.

All at once, not only natural ways of living and healing, but also the race question moved into the focus of the medical profession—which until then, in almost every case, had behaved mostly rejecting, even arrogantly so. But this does not mean that the medical profession everywhere, in all peoples, has now insightfully and effectively committed itself to natural ways of living and healing and to the idea of race. If that were the case, at least in Germany, many things would already be different. Indeed, even from high places, the medical profession has had to be admonished to give up its resistance to the spirit of the new age in these areas that concern the whole people, not just the doctors and the chemical industry.

The program of the German government, which is also being closely observed in other countries and will surely, over time, be implemented in all countries of the white race, is above all intended to restrict inferior offspring and, if possible, to prevent its occurrence altogether.







Further measures aim at, and have already achieved, a rise in the birth rate and a further emphasis on the value of previously known forms of physical exercise.

In addition, since proof of Aryan descent is now required for civil servants and members of certain associations, the value of descent—the value of a good pedigree—should also be brought to the forefront.

But when creating a pedigree, it becomes clear to any thinking person how much the authenticity of the pedigree and the success of the entire racialization movement is a concern and responsibility of the whole people, especially in those areas where the eyes of the public and the authorities do not reach.

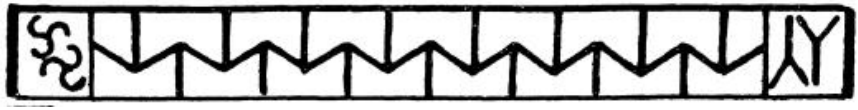
Because the authenticity of a pedigree is decided by the women of the people.

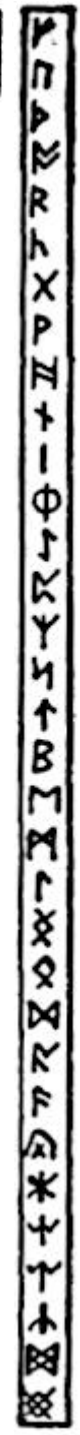
Not only the success of all racialization efforts by any government, but always, it is the thinking and will of the respective people that decides everything—just as the people themselves decide whether to adopt natural healing methods and maintain a healthy, reasonable way of life.

Therefore, it would be necessary to enlist, everywhere and above all, all the physical, emotional, and intellectual values present among the people in the service of the racialization movement. A genuine, fruitful movement can never grasp a people from above, but must be carried out from below. It is therefore important that all those men and women among the people who have an eye and sense for racial values and the aim of racialization, educate the people, in smaller or larger circles, about the value, path, and goal of racialization.

It is also a fact—and the course of the natural healing movement has proven this—that the people will listen to academics when they must, but will follow the layperson who is able to speak in a folksy, experience-based way. Mere theories leave the people cold. The people want to see results, and can best notice and judge results when, from the bottom up, they themselves help to think, speak, experience, and thus come to know the essence, path, aim, and success themselves.

Racial breeding is not a matter for doctors, but a matter for the people. Even the most successful animal and plant breeders are usually not academics, but practitioners whose expertise comes from experience.





All the more, then, does the co-determining effect of every individual in the people matter when it comes to the racialization of today's living compatriots, because this racialization must be carried out by the individual himself. Through racial gymnastics, rune gymnastics, he can do this. If the idea of the possibility of personal racialization is brought to him in a way that is understandable and familiar, he will follow it.

The goal—racialization—also requires, this must be emphasized, corresponding support through living and working conditions favorable to racialization. In addition, the establishment of racialization areas, racialization gardens, and exercise spaces for racializing gymnastics is necessary to achieve even more substantial and lasting results.

All these paths of education, organization, and institutions require the full, conscious, self-motivated, lively, and self-responsible cooperation of the whole people—and as desirable as the participation of valuable, selfless academic circles may be, the free cooperation and full self-involvement of the whole people in all strata is overwhelmingly more important.

Racialization is the task and duty of the entire people. Racialization is possible without cost to people or state through racializing gymnastics, through rune gymnastics.

Race is Health

Good hereditary material excludes the predisposition to diseases and imparts resistance to illnesses and epidemics. If the hereditary material of a people is improved, their health condition and their resistance to disease and sickness improve. A people in the process of racialization becomes visibly healthier; a fully racialized people is healthy.

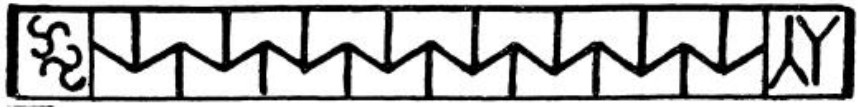
For the improvement of hereditary material and the racialization of a people, one way is to allow only those compatriots with good hereditary material to reproduce.

The second way can be described as follows:

Let us take an example:

One compatriot inherits property and wealth from his parents; he manages it wisely, preserves it, increases it. But his brother does not handle his inheritance properly; he loses it.

Another compatriot inherits nothing in terms of property and wealth from his parents. But he strives forward and attains prosperity for himself. In place of lack, he acquires possessions. He achieves this by means that secure the goal. His method of striving can be honest—by being industrious, living frugally, honestly seizing opportunities, and developing his abilities and strengths. His method of striving can also be dishonest—by taking advantage of others,



engaging in bribery, undermining competitors, slandering them, eliminating them by unscrupulous means, and neglecting or even refusing to further his own professional development.

Certainly, it is always the one who commits himself, who works on himself and in his profession, who does not seek to create laws to his own advantage and to the disadvantage of others, who does not found or misuse economic and political organizations to gain and secure advantages for himself and his class at the expense of others—it is he who always proceeds honestly.

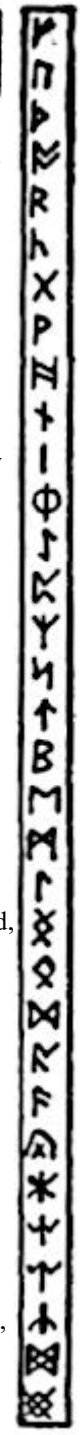
Just as a person can honestly improve his material situation with commitment of his own person and all his energies, so too can a person honestly and with the use of all his individual faculties improve his hereditary stock through Racial Gymnastics, through Rune Gymnastics.

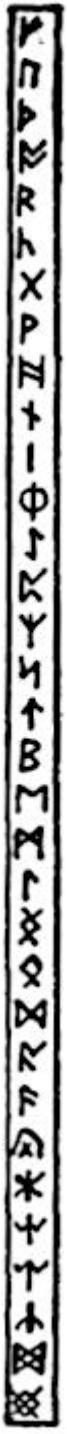
Simultaneously with the improvement of hereditary stock, the striving individual also achieves the following:

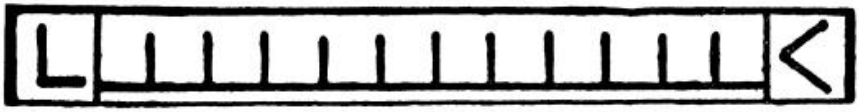
1. Sharper feeling;
2. Clearer thinking;
3. More purposeful willing;
4. Better health;
5. The ability to beget children with good hereditary material, provided the mother of these children also possesses or has attained good hereditary material.

If these two paths of racialization discussed here are generally followed, then the entire national community will, without doubt, achieve a better state of health alongside racialization. The first path improves the general health condition already at the conception of offspring; the second path improves personal and general health by improving the innate hereditary stock during a person's lifetime.

A people racializing itself by these two paths thus heals itself. A fully racialized people no longer needs the army of doctors and natural healers, the millions of medications, injections and serums, the many hospitals, the many clinics, and all those healing procedures—at most, only maternity homes, children's homes, institutions for operations and treatment of the injured, and old-age homes, and for these, the necessary care staff including a few doctors and nurses. These few doctors and nurses, this care staff, should be highly racial, should themselves practice Rune Gymnastics daily, so as to be able to transmit noble helpfulness, clarity of feeling and thought, and beneficial personal





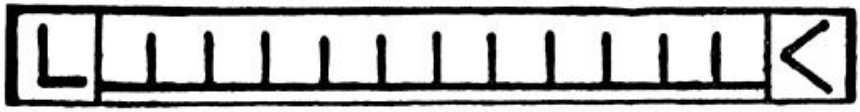


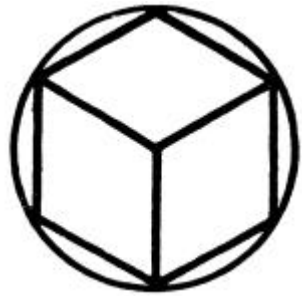
radiance to those in their care. For the essence of health is harmonious radiation in the environment. The essence of disease, on the other hand, is disharmonious radiation and lack of radiation.

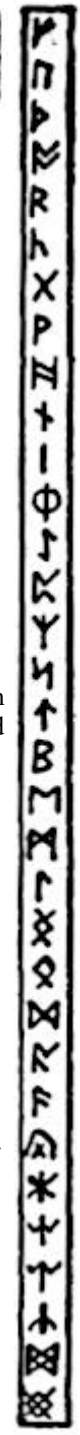
The committed racialization of the peoples is thus linked with a complete transformation of the profession of fee-based doctors, naturopaths, and the highly capitalized and influential pharmaceutical industry. To achieve racialization and eliminate the obstacles erected by interest-driven politics against racialization, the entire pharmaceutical industry must be nationalized at the very beginning of a racialization policy in the state—especially since it is a tool of the southern animal-men, who, through the major pharmaceutical corporations, systematically de-racialize and poison the Germanic peoples, and with their dividend and royalty systems, demoralize the concept of national health and its advocates. At the same time, the states must restructure the profession of doctors and healers. Entry must be restricted. The doctors, healers, and all compatriots capable of enlightening and instructing the people about racializing methods and paths must be employed with equal rights and obligations as lecturers, teachers, and instructors. Until the complete racialization of the peoples is achieved, only toxin-free natural remedies, whose production and use is permitted, may be used as medicine. In addition, only stimulating healing methods—homeopathy, biochemistry, natural healing, and other inexpensive and rapidly effective healing methods—should be permitted. Any resistance, as well as all attempts at sabotage and influence by pharmaceutical corporations, doctors, and healers against the racialization movement and its methods, must be broken in order to finally and as quickly as possible achieve and secure the racialization of the peoples, and thereby the continued existence of those states which have made or will make racialization policy their goal.

The racialization of the peoples, the life of the race, and the development of the race and of humanity is more important than the dividends of the pharmaceutical industry and more important than the privileges of the doctors and healers in the lands of the Germanic race. The interest groups that have come to power in an era of exploitation and de-racialization of the peoples must and will disappear, if the methods of racialization—if Racial Gymnastics—together with the racialization of the peoples, will naturally and logically secure the health of the peoples forever.

Professional privileges must be sacrificed on the altar of racialization!







The Mass – the Individual

The maintenance and promotion of health prerequisites for the masses of the people also have a favorable effect on the individual; but if the individual lives unreasonably, he harms both the general health and his own health.

On the other hand, the individual, through personal health care, through his own success, example, and instruction of others, can positively influence and improve the health of the masses far beyond the scope of his own person.

It is in the interest of public health to let such successful self-healers and self-health-promoters act freely among the people. They are the people of practice and success in themselves, and as such, they are the most valuable for public health—more valuable than a profession that lives off the sickness of the people.

The bearers of public health, that much is certain, must be the masses of the people, but the practitioners and agents must always be individuals, those who tirelessly work on themselves.

General public health is based on the health of each individual citizen. What the individual does to maintain or regain his health determines the state of public health.

The same applies in the racialization movement.

One must carry the idea of the importance of racialization into the masses of the people; one must set up a racialization service that acts upon the masses, but the individual decides whether a racialization of the people actually takes place or not.

What a person does when alone or with one other determines the racialization of peoples for thousands of years to come.

What the individual achieves and effects in himself, on his own body, by racializing himself, already shapes the face of the race today and for millennia.

Racialization during one's lifetime can only be undertaken by the individual himself, today, during his lifetime. Step by step, he must climb upward in his own racialization through Racial Gymnastics.

Thus, the individual becomes racialized and, as a racialized person, valuable for the community of peoples, for the racialization movement, as bearer, agent, and progenitor of racial offspring. Thus, the individual, through Racial Gymnastics, by working on himself, becomes that which is the strength, success, and guarantee of the racialization movement.

States that have inscribed the racialization of their peoples on their banners thus find, in individuals who practice and perform Racial Gymnastics, the bearers and guarantors of the success of their racialization policy—and all the more so if many individuals, if all individuals of the masses, working on themselves, racialize themselves through rune exercises, through the exercises of Racial Gymnastics.

Certainly, education on racial questions, carried by men of practice, can awaken the people and open them to the idea of race.

But through the individual, racialization must and will take hold of the family, through the family the clan, and through the clan the whole people—by means of the exercises of Racial Gymnastics, through the rune exercises of our racial ancestors.

(I close with this!)

At the Sources of Life and Vitality

The Best Area for Racialization on Earth

Of all living beings, the human is the only one that can live in all countries and climates of the Earth. Even though humans know better than any animal how to protect themselves against harmful living conditions, this fact is all the more astonishing because humans accomplish much more—both physically and mentally—than any creature in the animal world.

The reason for the human's adaptability, capacity for work, ability to think, sexual vigor, and also for his capacity for development lies in the fact that humans have access to a cosmic source of energy that is partially or completely closed to every animal.

This source of energy is open to humans because of their upright posture in a waking state. This posture enables them to absorb rays and waves that are either entirely unreachable or only indirectly accessible to animals.

The body is an antenna. — The orientation of the body as the key direction.

In the dynamic world, direction plays a fundamental role. If we consider the bodies of all living beings from the viewpoint of dynamic understanding, we see that each body is like an assembly of highly sensitive apparatuses for receiving rays and waves. We also see that every organically constructed body emphasizes a certain direction in its build, and that in this direction a highly developed system for receiving rays and waves is built in—the spinal column (the backbone)—encompassed and emphasized by and

through the main nerve cord and its branches and offshoots, which connect the entire body to it.

Individual = Body
Figure 1

The entire supporting and movement framework of the body, as well as the blood vessels, clearly indicate—in their position and arrangement—a direction that governs the body.

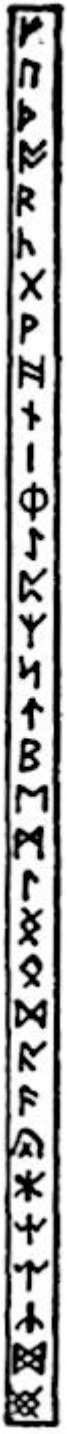
The animal is a being of life and experience oriented toward the horizontal direction. Animals are, physically, by virtue of the horizontal direction in which their spinal column extends, receivers for rays and waves that pulse around the earth in a horizontal direction, parallel to the earth's surface. (See Fig. 1).

Thus, the animal is only able to absorb induced voltage values (energies) that flow horizontally around the earth.

The human is a being of life and experience oriented toward the vertical direction.

Individual = Body
Figure 2

Similar, yet fundamentally different, is the human. The human stands up from the earth, is in a sense physically the continuation of the earth's radius, and with his body as a receiving apparatus is attuned to the reception of those rays and waves that come from beyond the magnetic field, from the farthest reaches of the heavens. Standing upright, the human presents his spinal cord/nervous system toward the sky in a vertical direction and thus receives currents and waves from there, which carry within them the sense of eternity, the generative values that arise from the movement of celestial bodies, as well as all spiritual impulses. At the same time, earth currents also flow into the human's antenna-body.



Thus, the human projects as a living antenna into the cosmos, simultaneously receiving the root (radius) forces of the earth and the rays and waves of the heavens. (See Figure 2).

Regions of Different Radiation.

In the human being, heaven and earth crosspaths.

However, the radiation conditions on Earth—as a globe—are not the same everywhere.

The movement of the Earth also strongly influences the radiation conditions on its two hemispheres (northern and southern hemispheres).

The Earth performs three movements, namely the following:

1. Rotation, as seen from the North Pole, in a rightward direction;
2. Spiral orbiting around the Sun, again as seen from the North Pole, in a rightward and northward direction;
3. The Sun itself moves along a spiral path through the heavens, and forces its satellites (planets) to also align their movements to this spiral path.

As a result, the Earth, with its northern hemisphere facing forward, continually enters new regions of cosmic radiation. The impact of this cosmic radiation is thus strongest on the northern hemisphere of the Earth, much stronger than on the southern hemisphere. And although the Earth's axis does not point exactly in the direction of this movement, the magnetic North Pole nevertheless ensures a preferential reception of cosmic radiation for the northern hemisphere. (See Figure 3).

This intensified cosmic radiation naturally benefits the people living in the northern hemisphere—especially in the temperate and polar zones—whose bodies are oriented toward outer space. This has a positive effect on their physical, psychic, and spiritual capacity for development.

Thus, the Northerner is, in terms of the intensity of cosmic radiation in his home region, at an advantage. When the polar zone was once ice-free, for these reasons, there developed up there—where the heavenly ocean most strongly washed upon the earthly shores—naturally the region in which the highest humanity and culture of the Earth could unfold.

When, during the Ice Ages, the Northerners had to migrate southward, they lost connection with the area of strongest cosmic radiation. But as the ice receded northwards, the descendants of the Northerners likewise advanced again to the North—the sacred North—and from the edge of the retreating northern ice, once more settled the old regions, extending into the temperate zone, with the best, most developmental, and strongest cosmic radiation.

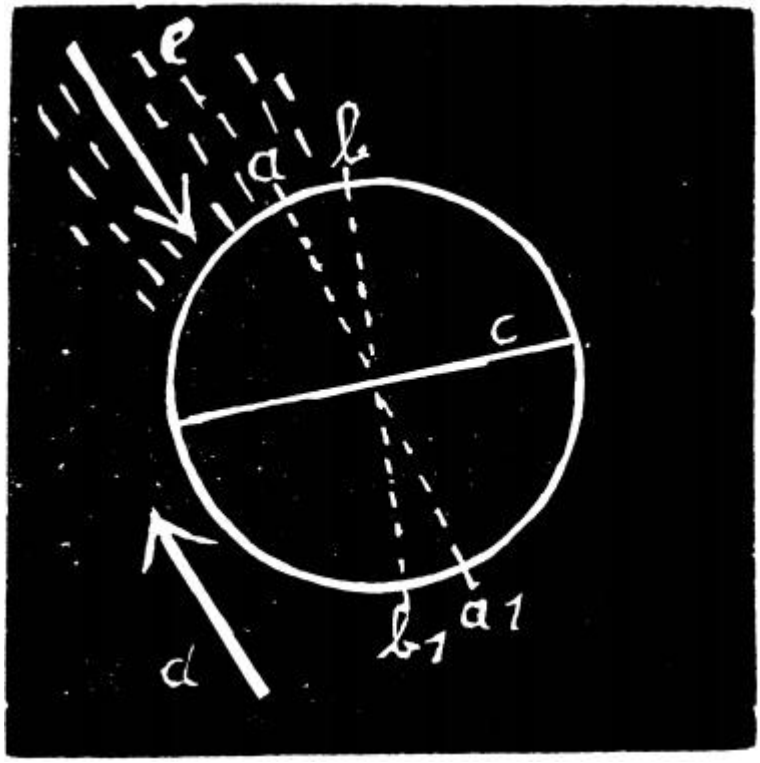


Figure 3

a = magnetic North Pole, a_1 = magnetic South Pole, b = Earth's North Pole, b_1 = Earth's South Pole, c = Earth's equator, d = direction of the axis of the Earth's spiral movement toward the north, e = direction of the rays (cosmic rays) and waves coming toward the Earth from the cosmos (A1).

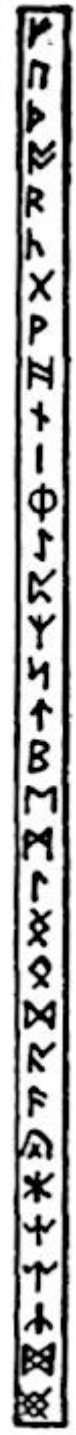
The Direction of the Earth's Magnetic Effect

And there is something else that ensures and enhances the physical, psychic, and spiritual development of the Northerners, namely the direction in which the magnetism of the Earth acts in both the polar zone and the temperate zone. (See Figure 4).

Figure 4
a = magnetic North Pole, a' = magnetic South Pole.

The magnetic needle stands upright (vertical) over the magnetic North Pole and only gradually loses its vertical position the closer one gets to the magnetic equator. Only there, with a lateral suspension device, does the magnetic needle lie horizontally.

The Earth's magnetic field lines stand vertically to the ground in the area of the magnetic North Pole, and thus also pass vertically through the body



of a standing human. The radiations from the heavens and the earth thus flow parallel to each other and meet in the human body. These unique radiation conditions apply especially to the transitional zone encompassing North America and Europe, and partially still to Central Europe, while the continent of Asia—even in its central parts—is already at a disadvantage.

The farther south we go, the less the human body stands within the Earth's magnetic lines of force. Additionally, in the south, over an equally large area, the density of the magnetic field lines—and therefore the magnetism—is less than in the north.

Thus, an atmosphere conducive to the development of humanity is not present in the regions around the equator. True culture has never arisen there, nor could high religious understanding develop; never has the racial human originated from or been favored in that area, where flow conditions are unfavorable.

A glance at a globe or a map of the Earth tells us further that, since the magnetic equator runs through India, this area of Asia can never have been the birthplace or developmental center of the Aryan race, nor of Aryan religion and culture.

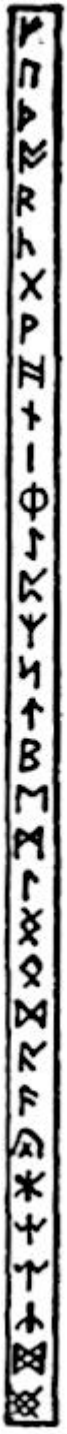
Body – Soul – Spirit

On the concept: Solid body.

Anyone striving for development must—as we have read in one of the preceding chapters—begin by shaping their body. That is, they must first act upon their solid body.

This solid body consists of the same substances from which the Earth’s body is also made.

For the purposes of this discussion, we include in the human’s solid body all the more or less solid, as well as the liquid and gaseous components—just as, for the Earth, we regard the solid material body of the Earth itself, as well as the Earth’s waters and the envelope of vapor around the Earth (atmosphere = “atmo-sphere,” the sphere of breathing, of breath) as its body.



On the concept: Soul.

Through the conscious shaping and development of the solid body via rune-exercises, the person who is refining themselves or clarifying their existing racial quality also comes to influence their magnetic or soul-body.

The soul-body consists of magnetic radiations that pervade and surround the material body.

Just as the material Earth is pervaded and enveloped by a magnetic "atmosphere," so too is the material body of the human.

Just as I can determine the strength, location, and behavior of an iron-magnetic field through the shape of the respective magnet, its position, its location, and through mechanical or other effects on the magnet, so too can I similarly influence the magnetic field of my own body, so too can I likewise affect my soul.

Let us proceed further.

We should consider that the Earth's body does not have its magnetism in and of itself or by itself. The magnetism of the Earth is induced; it arises because the Earth rotates and spirals, along with the other planets, around the Sun.

Because the Earth spins on its axis, because it spirals around the Sun with its northern hemisphere leading, because the pole of this movement is near the Earth's North Pole, the magnetic North Pole is formed up there, and conversely, the magnetic South Pole in the south, along with all other magnetic phenomena.

In the Earth's magnetic atmosphere, humans live, and just as any piece of iron becomes magnetized over time by the Earth's magnetism, so too does the human body. But the human being, both through inheritance and as a body freely able to move about on the Earth, and because of their organic constitution, also has their own magnetic field, which they can strengthen.

The magnetic field of the Earth is the totality of the Earth's soul. It arises through the movements of the Earth.

The magnetic field of the human is the human soul. This field is strengthened through rune-movements.

On the concept: Spirit.

How and where the Earth is polarized depends on the direction in which the Earth rotates and moves forward.

The type of direction thus determines the type of polarization and the locations of the poles, as well as the direction of the lines of force emanating from the poles.

What applies to the Earth also applies to the solid body of the human, and to the soul (the magnetic complex).

Which direction, or which directions, influence the magnetic complex of the human—causing and sustaining it—that is decisive for the spirit, which determines the life, being, and striving of the human.

From world-directions and their effects, spirits arise.

The spiritual element in the human springs from a direction in the universe, a direction which initiates polarization, and current/flow, and through these, the materialization (solidification).

The Sacred Directions

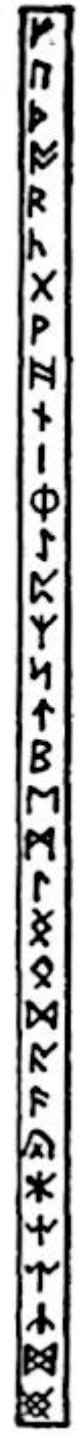
The Directions of the Earth's Body

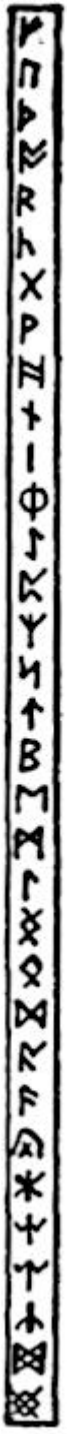
The human body has within itself its own direction; the Earth also has its own inherent direction. The direction of the human body is the vertical direction. Along the vertical body axis, the human body can easily turn. From the rotation of the Earth on its own axis arises the axis of the Earth, the Earth's inherent direction. The rotation of the Earth naturally lies in a plane that is at 90 degrees to the axis of the Earth.

From these circumstances arise the directions of the Earth's body, which we know as the geographic directions, under the designations:

1. astronomical or terrestrial north or Earth-north,
2. astronomical or terrestrial south or Earth-south,
3. astronomical or terrestrial west or Earth-west,
4. astronomical or terrestrial east or Earth-east.

These four Earth-body-directions are fundamentally important also for the human body.





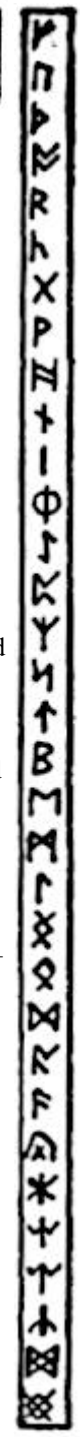
If a human aligns themselves with the Earth and its directions, then the direction from below to above corresponds to Earth-north. The direction downward corresponds to Earth-south. The right arm extended sideways points to the east, the left arm extended sideways points to the west. Standing with one's gaze toward Earth-north thus provides the possibility to synchronize the human body with the Earth's body. Since the person living in the northern regions of the Earth, when standing upright, naturally aligns their body axis more or less with the direction of the Earth's axis, a further synchronization is already given by habitual natural conditions.

From ancient times, from the ways of thinking we considered in the previous chapter as well as from experience, the north of the Earth has always been the "sacred north." A prayer in which the person praying turns their face to the north is, according to ancient traditions among all peoples living on the northern half of the globe, of particularly high significance, "because in the north dwells the highest god." – The designation of northern regions as "up in the north" and the common expression "the high north" in contrast to "the south down there" or "the deep south" also point to ancient ways of thinking and to a time when "up," "high," and "holy" and "north" were equated, just as "down" and "deep" and "less holy" and "south" were linked.

Certainly, these connections are also explainable if one knows that, without a doubt—recognized even today (by the knowledgeable and the sincere in all peoples)—all high, sacred ideas originated from the north of the Earth and spread over the Earth, and that once the "high ones," the wise and rulers, who were simultaneously kings, priests, and healers, came from the north to maintain order in the south and supervise the racial breeding of the southern peoples.

For the Germans living in the north, the visible sky in the north was "up," the Earth was below them, and the south was "down." The resulting way of speaking was adopted by the southern peoples, had to be adopted by them, for they had nothing to oppose to Germanic culture.

That the northern direction in ancient times was regarded as the most valuable, most important, and ruling direction is also shown by the layout of several-thousand-year-old maps. They display the northern regions at the top. – In the decline of knowledge during the Middle Ages, however, sea and land maps were also created that, for practical reasons (better fitting the paper or book format), showed the northern regions to the right on the map and the western regions at the top. – Only modern times brought order back here.



—But on all maps, the north was always marked as the fundamental and decisive direction, often within the compass rose.

It is certain that the geographic directions north-south and east-west once played a very significant role in the orientation of those performing rune-exercises in racial gymnastics. However, with the decline of the Germanic science of "racialization" (Aufrassung), and as views changed, these geographic directions, these earth-directions, were no longer attributed such great importance.

Nevertheless, there are still a few churches—among them the old church in Gamla (Old) Uppsala in Sweden, at the site of Odin, and some churches in Germany—that are oriented to the earth's directions. As I must emphasize, almost all churches were once, in the time of the decline of race, religion, and culture, built on former rune-practice grounds.

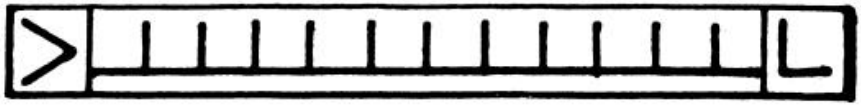
With his material body, man stands in connection with the material earth. Just as the earth has its axis, so too does the human body have its axis, and just as the earth has its north pole, so too does the human body have its north pole.

Just as the axis of the earth is the world axis, the axis of the world valid for the earth, so too is the earth's axis valid for man, and the axis of the human body is valid for the world that surrounds this human body.

Wherever the human body may be, it is the center of the world surrounding it, and just as the world, like a hollow sphere, encompasses the earth, so too does the world, like a hollow sphere, encompass the human body—affecting it, shaping it, and, eventually, breaking it down again.

Thus, the rune-gymnastic exercises that a person performs with their body, in reference to the astronomical (terrestrial) or earth-body directions and thus to the world-directions, are suitable for establishing relationships between the world, the earth, and the body, and for bringing about and achieving a conscious integration of the body into the forces of the world and the earth.

Therefore, the practitioner of rune-exercises performed certain movements of racial gymnastics oriented toward the earth-body directions. But there were also other measures taken in relation to these important directions and their utilization. Since discussing these measures in detail would take us too far afield here, I must set them aside for now.



For the time being, let us note that rune-exercises performed in alignment with the earth-directions, according to ancient practice, are movements that directly influence the physical substance.

The Magnetic Directions

Referring back to what was stated under the heading "On the Concept of 'Soul'," let us note here that the magnetic North Pole of the magnetic atmosphere, as measured on the Earth's body, is located at approximately 70° northern latitude and 263° 14' eastern longitude (or 96° 46' western longitude) from Greenwich near London. However, the position of the magnetic pole is subject to certain periodic and non-periodic variations.

The pole of the Earth's movement around the Sun lies at about 66° 20' northern latitude.

If we also consider the direction of forward movement of our entire solar system and the position of the Earth's axis of rotation, it suggests that the location of the Earth's magnetic North Pole (as well as the entire geomagnetism) results from the interaction of the directions (and movements) affecting the Earth (that is, it is a consequence of these factors).

Within the solid Earth, but larger and extending beyond the boundaries of the Earth's atmosphere, a second body is embedded: the Earth's magnetic body.

This magnetic globe, if we can call it that, has its own meridians just like the solid body of the Earth, but only on the globe meridian at 96° 46' western longitude and 263° 14' eastern longitude do the Earth-body meridian (longitude) and the magnetic meridian coincide.

We can easily determine the directions of the magnetic meridians. We take a compass in hand. The freely moving compass needle immediately aligns itself in the direction of the magnetic meridian. One tip of the compass needle points toward magnetic north. (Minor deviations occur here and there.)

The deviation of the direction of the compass needle from the geographic north (or south) direction is called declination. Some places in Europe have a western declination. In Germany, this declination is about 7°.

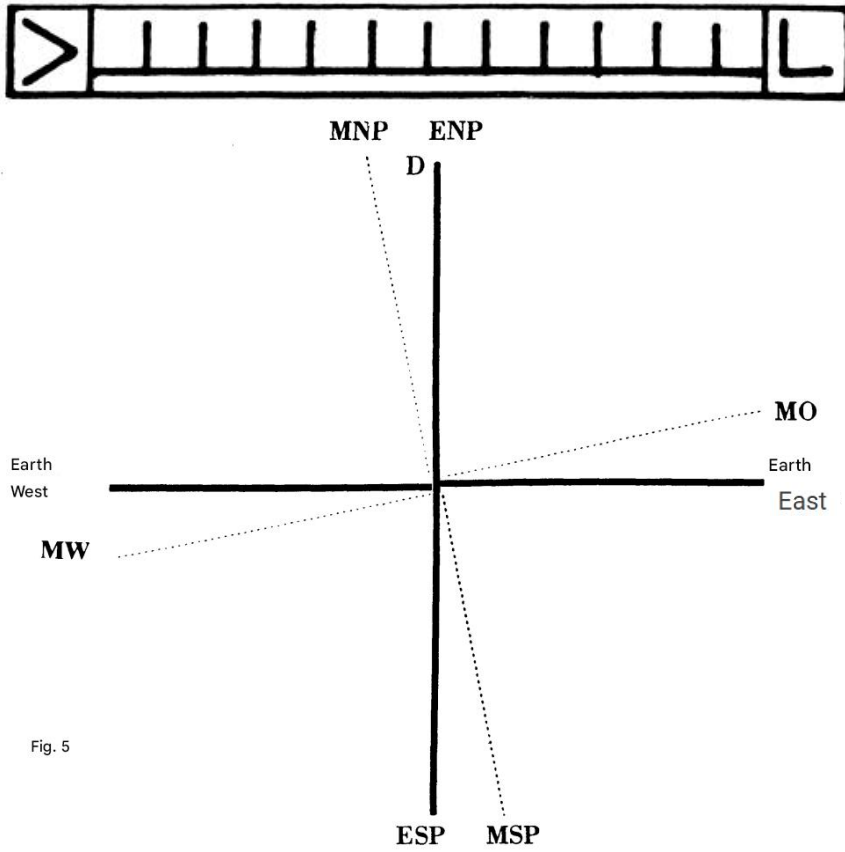
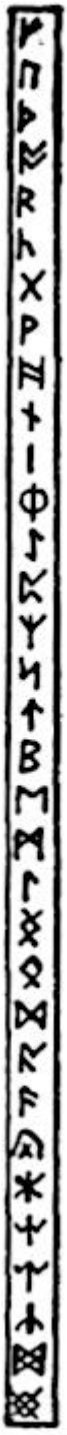


Fig. 5

ENP = Earth's North Pole, ESP = Earth's South Pole, MNP = Magnetic North Pole, MSP = Magnetic South Pole, D = Declination angle (in this case 7° west, generally valid for Germany), MW = Magnetic West, MO = Magnetic East. he alignment of the rune-practitioner to the magnetic directions synchronizes him—meaning his magnet, his body—with the magnetic forces. Most important is the alignment to the magnetic north and to the magnetic east. The first alignment is toward the pole of the ecliptic; the second alignment is parallel to the ecliptic.

Many sites that were once used as rune-practice places are oriented toward the pole of the ecliptic, but most are aligned with the ecliptic itself. In this way, the rune practitioner would draw upon himself the radiations of the constellations, stars, planets, sun, and moon rising before him in the east. At the magnetic latitude of his location, he would synchronize himself with the action of the movement impulses. The earth rotated with him toward the east, and upon the ecliptic—toward him, the rune practitioner—the celestial bodies that induce the earth's magnetism would rise, as would the fields of rays, filling the rune



practitioner as well with the forces formed by the rising, revolving heavens around the earth.

How important the alignment to the magnetic directions was for rune-practicing Germans from time immemorial is evident from what has already been said in the chapter: "Body – Soul – Spirit."

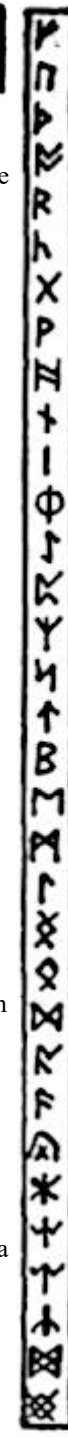
That the church-building Germans and Aryans—even in an age that still possessed at least some residual knowledge—regarded these magnetic directions as absolutely decisive for the construction of churches and other public buildings is proven by the orientation of around 80% of all churches.

If an observer, hovering above the magnetic North Pole, could see all the churches in the world, he would see that about 80 percent of all churches are oriented with the choir toward magnetic east. (If you ask a dozen people today, including half a dozen architects: "Toward which cardinal direction are most churches oriented?" the answer is always: "Toward the east." That churches are mostly aligned with magnetic east, and that there is even such a thing as magnetic east, is known to very few people.)

Most church buildings, then, are aligned with the zodiac and its path. If you further examine the design of the church building, you find, in a certain sense, astrological temples—serving star observation and, in popular understanding, star cults. Let that be said in advance; later it shall be clearly proven elsewhere.

The Germans of the racial age, the Germans of the rune age, knew nothing of any star service or star cult. Any star or god cult would have seemed utterly ridiculous to them. A dynamic world view does not permit a cult of gods or stars. A dynamic world view would also see a church room as a rune-practice place, as a place where one wishes to receive cosmic rays and waves, as unsuitable. Churches or even "houses of God" as buildings for any sort of cult or "worship service" only came into being when the crucial foundational conditions of dynamic gymnastics, of rune-gymnastics, as the source of racial quality, were forgotten, and when the dynamic world view had at least faded into obscurity.

Then, on the former rune-practice place in the sacred grove, an assembly room was built, in which, following an "old sacred ritual," certain movements and formulas were presented to the unknowing people—movements and formulas whose meaning and purpose were long unknown to the comfortably established priestly castes and their members. But these movements and formulas still had a certain effect on the masses; from these movements and formulas of "ritual" and the sequence in the "ceremony," a mysterious,

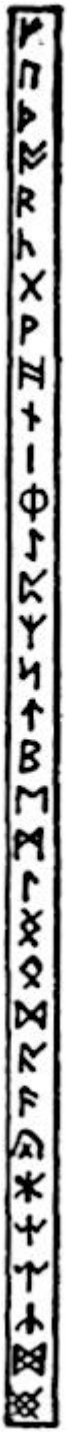


captivating power was transmitted to the mass of spectators and listeners. This awakened a yearning slumbering in the blood for a higher, liberated state, and this caused the priestly castes to maintain and preserve these ceremonies. For the mood thus created in the people, this yearning arising again from the blood of the people, could be well exploited—to keep the people at bay and to gain control over them. And so the power of the priestly castes arose.

What concerns us today, now that we ourselves once again use our key—our own body—according to the law of axes, in order to unlock for ourselves all possibilities of being and living, is the question: What, in the end, is achieved when the rune practitioner aligns himself with the magnetic directions in the open air?

We then take up movement impulses from the ocean of rays and the world-sea of the All. These impulses stimulate the flowing and streaming in our body's aura, in our magnetic field. We polarize our magnetic field more and more, and when, in appropriate rune postures and movements, and while simultaneously chanting the dynamic rune words, we bind these impulses—which originate from our own and from earthly movements—through our aura and through the secretion of the glands in our body, then we have, with our personality-colored cosmic creative will, internalized them. We achieve the transformation of the waves of the All, which stream through our aura, into a flowing of glandular secretions within our body—we transform water ("the waters" of the heavens, the cosmic waves) into "wine," into the gland-juice that is pressed in our body. We work to strengthen, enrich, and "race-up" our soul when, attuned to the magnetic directions, we take in the impulses coming from these directions through rune exercises and transmit them to our body via the secretion of the glands of internal secretion. We work to strengthen, enrich, and "race-up" our soul when, attuned to the magnetic directions, we take in the impulses coming from these directions through rune exercises and transmit them to our body via the secretion of the glands of internal secretion. And we should not forget: Essential to the racial human is the creative spirit. The soul drive to create that springs from this, and the physical ability to create, can rest on the skill and capability of the limbs, especially the hands and fingers, and on the skill and receptivity of the nerves and good brain function.

Ideas whirl around the human in certain directions and angular dimensions. If a person does not take them up, does not draw them out of the sea of rays and waves, then he is without ideas. Especially well-endowed people seize certain ideas—though usually only one-sided ideas, from a few directions that are accessible to them.



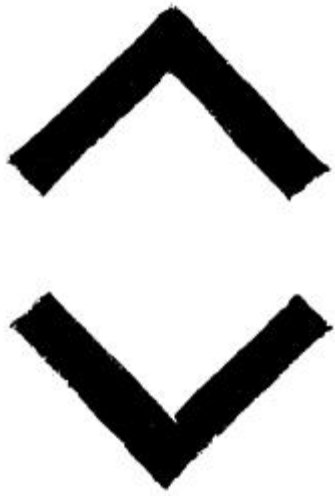
Even a one-sidedly determined idea, an intensively nurtured soul attitude—which can be intensified to fanaticism—can bring in a wealth of accompanying ideas running parallel to this particular area of ideas. Obsession of any kind, varying in intensity over time, is the result. Many worldview and belief systems established by so-called religious societies aim to increase the number of people obsessed by such "religious" systems. These religious societies work and subsist with and through the persuasion of people, which they also call "religious education."

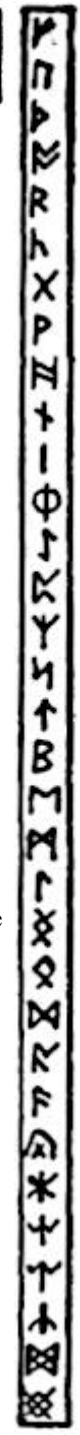
True, conscious, and lasting selfless creativity—creativity that truly serves the race and humanity—does not arise or thrive from these sources and foundations. Right and lasting creation is always preceded by right and lasting creativity (!). The person must consciously draw the creative spirit from the directions and angles that surround him. Creativity precedes creation. Even the gods of any church, who are described as creators by the churches, could only create out of what was there before them. The creator is the human being who consciously creates from certain directions and angles through rune exercises. He chooses. He leaves nothing to chance. He works consciously in the world of ideas. The racial human being creates creatively, and then he creates. He stirs the drives and directs them at the same time, creates from what he has created and correctly guided, the deed.

The practice of the runes lets racial being create and form; the racial person is both creator and doer.

Further important directions. Besides the earth directions and the magnetic directions, there are other important directions, the use of which, by experience, triggers quite specific effects. However, these directions are not always equally effective. Furthermore, their nature and number are so diverse and great that a discussion here must be omitted, also because further prerequisites—which would facilitate understanding—should first be fulfilled. However, this will be addressed later, elsewhere.

(I cut in / I insert [a new section]!)





On the Nature and Effect of Free=Space and Fixed=Space Angles

The Polar Nature of the World – Free Space and Fixed Space.

Being and becoming, all formations, every change, every alteration, and all processes of life are initiated and governed by polarization and polarity.

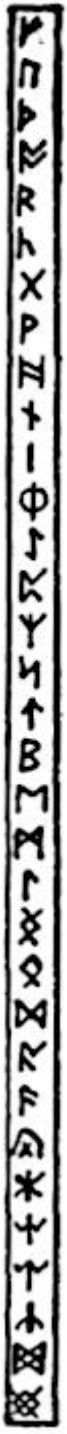
Polarization sets the flow, the movement—especially in zones of subtle matter—in motion. Polarity maintains the flow and movement as long as the polarity exists.

Each zone of polarization occupies a certain region in space and acts within it and beyond it.

The speed at which subtle matter (rays and waves) moves through free space is at least equal to the speed of light. The speed of rays and waves that have already progressed one stage further into materialization—and which can then also appear as gases—is lower.

The following fundamental rules apply:

1. The lower the mobility of matter, the greater the degree of materialization.



2. So-called solid matter is: radiation and waves whose forward movement has been impeded, whose motion now forms a vortex field that appears to us as matter.

The rays and waves that are hindered in their movement now, as more or less (apparently) solid matter, occupy a certain space in the world and newly polarize this space. – This polarization corresponds to the state of this matter. Thus, polarized free-space matter stands opposite polarized solid matter.

Or, in other words: Between the matter that is mobile, flowing and fills free space, and the matter that more or less solidly fills the bound, now formed space, there exists a strong interaction and attraction. The mobile, flowing matter of free space seeks to transform solid matter back into mobile, flowing matter (rays and waves) — and — solid matter seeks to further bind the still freely flowing, mobile matter of free space.

This reciprocal play of forces, in which the polarization of free space becomes bound to solid substance, while the polarization of solid substance radiates out into free space and exerts influence there, sustains life and governs the phenomena of life.

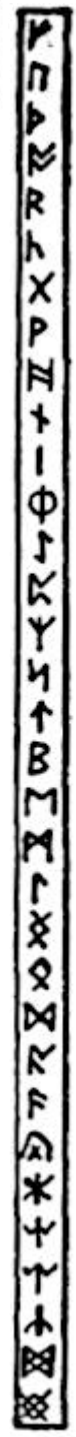
Direction, Time, Place.

Other factors that come into play are direction, time, and place. Direction is above all the soul of the flow and wave in the free-space world. Place is, above all, essential to the matter of the solid world. Time comes into play in the speed of movement of spaces, whether in the flow in free space, or in the rest and movement of the solid-space body (rest or movement of things). The world as such, in addition, has its solid material world and the place it occupies.

Direction, Angle, Time, Re-polarization.

Inhibition of the movement of rays and waves in free space occurs when the directions of movement of rays and waves cross each other. This produces the angle that favors the formation of solid matter, which in the atom is expressed as a particular attraction or repulsion (polarity), which can also have an effect at a distance, according to the tension of the angle.

However, over time, the angles that cause the internal tension and internal movement of the atom change. As a result, the atom also decays, and the radiation and waves that were inhibited during the formation of the atom are then released.



The Consciousness of Matter.

Matter, whether in free space or in the inhibition of so-called solid substance, has a consciousness. This consciousness consists in the perception of the environment and the processes occurring in the environment! From the perception of the environment and the processes in the environment arises, develops, and unfolds self-consciousness. Self-consciousness is only possible with a certain boundedness of form and the mastery of one's own form. Only from there is expansion of consciousness possible.

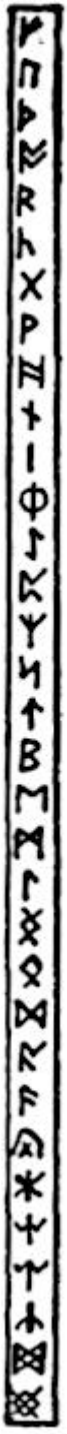
The world and life build centers, places, and spaces of different levels of consciousness. Consciousness can resemble deep sleep, the clearly conscious dream, or the waking state of consciousness.

In free space, zones of flow can also possess the highest consciousness. In the world of so-called solid substances, the world shapes organic bodies through the various values of the world, of being, and of life in an ever more refined development of consciousness.

The plane of the attainment of consciousness is that zone in which the becoming of matter from rays and waves—and the liberation of matter back into rays and waves—takes place. This would be the boundary zone between free space and solid space, for us typically the surface of the Earth.

The living being that is best able, here on Earth, to attain consciousness of the processes of life, of life itself, and of being, is the human being. Even more: With his fine and strong sensitivity, awareness, and deliberate will, the human being can, within the plane of development—by increasing consciousness and will, proceeding methodically, and continually resurfacing consciously from all layers of existence and all changes in the world—overcome the law of time and become consciously eternal.

Incidentally, this is, by the way, the ultimate goal of all religious conceptions of humanity, insofar as these conceptions have reached a certain height and maturity. (See the Edda, the Bible, and other writings.)



The Racial Human

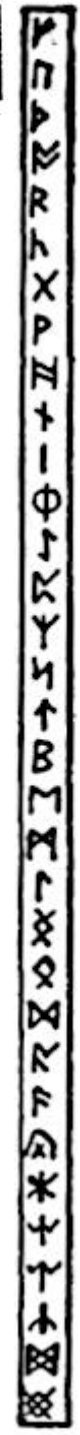
Refinement and clarity of feeling, and thus clear awareness and considered, constructive will, in proper harmony, belong solely to the racial human being. Spiritually, emotionally, and physically, good, pure hereditary material must be present. Ensuring these conditions and values, striving for the refinement (Aufrassung) of individuals and peoples as much as possible, is the task of a proper humanity. But the individual can and must not shirk this task for himself. This task is, insofar as it requires further refinement during one's lifetime (called "rebirth" in early Christianity) and is a task for the future, which demands the racially sound generation of descendants, in whom the refining human reappears as a complex of consciousness (rebirth, according to the beliefs of the old Germanic religion).

Refinement Exercises Considering Direction and Spatial Angle.

The human body was described as the result of certain forces emphasizing a direction—the human direction, the direction from above to below, from below to above. The upright human, more than any other living being, is traversed by the currents sent between the polar fields of heaven and earth. He alone is also able to consciously bring his body, his limbs, into any desired direction. He alone is able to consciously choose those conditions (terrain formations, zones of radiation) that bring him to places where angular forces bind free-space matter, or transform or dissolve solid-space matter and set it free—or where the binding and unbinding forces are in balance.

If, when we wish to select a site for runic practice that serves our desired purpose, we direct our attention to the outstanding features of a practice place that allows the effect of a particular beneficial spatial angle, we come to five local forms of terrain for practice sites:

1. The full free-space angle;
2. the largest possible free-space angle;
3. the balance between free space and solid space;
4. the largest possible solid-space angle;
5. the full solid-space angle.



The practice site is:

1. for the 1st angle: a place in open space;
2. for the 2nd angle: the peak of a mountain;
3. for the 3rd angle: a place on flat, level ground;
4. for the 4th angle: a place in a valley basin;
5. for the 5th angle: a place in the earth.

A consideration of the effect that a practice site in open space can produce can be set aside for now, since energy absorption here is only possible for those who are themselves free in spirit, and for those living beings who can project their entire feeling, consciousness, and will to a point in free space.

It is different with the choice and type of the other practice sites. These places are accessible and, as history shows, have always been consciously chosen. For now, I will mention the “holy mountains” and the “holy grottoes,” which, as “cult sites,” everywhere Germanic peoples once practiced their runic techniques, and which later continued to be regarded as sacred. Further enlightening things can be said about them later.

The Mountain Peak as a Place for Runic Practice and Refinement

The "Areis" designates the hollow sphere of space that surrounds the practitioner standing on the peak of the mountain.

The free-space angle predominates. The effect of free space is by far the greatest here, and so too is the inflow of rays and waves streaming toward the earth into the body and into the life-force field and field of sensation that passes through and surrounds the body of the runic practitioner.

Figure 6

It is free rays and waves, vibrations of the highest order, that the body attracts here. They predominantly convey sensations and insights of spiritual-psychic impulses, some of which may sooner or later become material or event.

At the same time, impulses of earth-sensation, refined by the practitioner's body, rise up from below.

It is no coincidence that, in all times, the peaks of high mountains have been the seats of the gods—that is, of those human beings who, here, in development, essence, feeling, knowledge, and ability, came closer to the divine.

For everything of value is, in essence, an effective property of resonance. Even the divine.

Hundreds of thousands of mountains still bear in their names and legends the memory of the value of their peaks as runic practice places of the racial kind. Everywhere the Germans spread their culture, this culture was founded on the results of runic exercises, of racial gymnastics—runic gymnastics.[2]

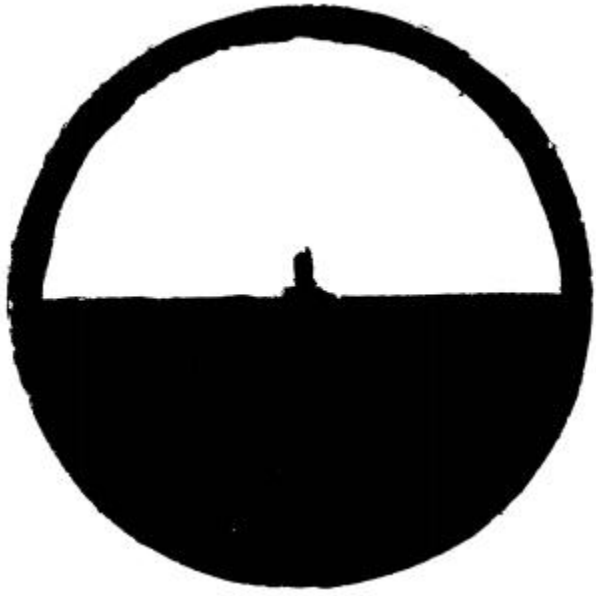


Figure 7

The Runic Practice and Refinement Site on Flat Terrain

The hollow sphere of space filled with incoming rays and waves that surrounds the practitioner is half-filled with free space, the other half with solid (earthly) space.

[2] Consider, among others, Olympus (Ol-ymp) as the seat of the gods. The echo of runic exercises as the "Olympic Games." Then the Brocken and the "Witches' Dance Ground" as sites for runic exercises. And various other places.

Because, to the eye and in effect, the earth rises at the horizon, a hill a few meters high was often constructed on flat terrain (the same type of hill later used here and there as a "burial mound," or even later, mostly incorrectly, referred to as a "megalithic grave" [Hünengrab] and still often is). (See Figure 7).

Between the influence of the sky and the earth, there is a certain balance here. The effect also lies in the emphasis on sober presence of mind, which, among other things, is characteristic of the inhabitants of the North German Plain.

Since individual high mountain peaks are rarely found in otherwise flat terrain, but the effect of the spatial angle is all the greater the fewer surrounding mountains there are to interfere, an elevated (even artificial) hill in flat terrain can have a very significant effect when practicing runic exercises.

The relative success, insofar as it does not depend on the effects of altitude (with thinner air and stronger ultraviolet and cosmic ray radiation), can thus be very great on an artificial high hill in otherwise widely flat terrain.[3] -

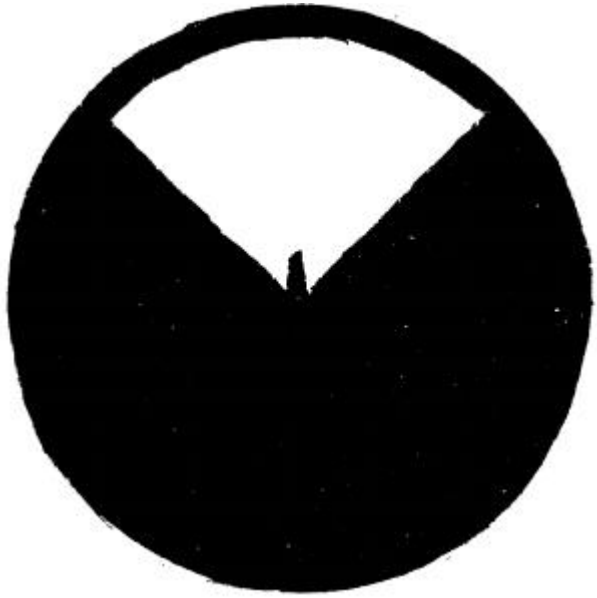


Figure 8

[3] See, among others, the Pintenberg near Leer in East Frisia. As natural elevations and old sites for runic exercises, also mentioned here: the Hohentwiel near Singen and the Asperg ("Ape Mountain") near Ludwigsburg (Württemberg).

The Valley Basin as a Runic Exercise and Refinement Site

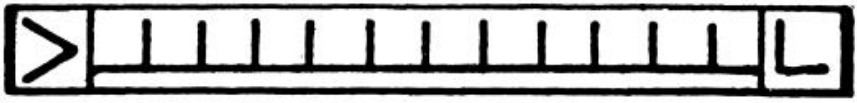
If the deepest point of a valley basin is chosen as the runic exercise site, the angle of solid space predominates. The effect of free space is, by contrast, strongly diminished. Thus, the inflow of new ideas is somewhat dampened.

The radiation of the earth acts more strongly on the practitioner. The result is that experiences from the past become more clarified, and dormant or not-yet-mature abilities are developed.

The descent into the valley basin is the descent into the "cradle."[4] (See Figure 8).

Figure 9

[4] Everywhere that legends and fairy tales (the home time to Rana) and customs (e.g., "Stübchenbrauch"—parlor custom) speak of the "cradle," we have a symbol and a train of thought stemming from the old Germanic technique concerning runic exercises. Everywhere it revolves around the striving and attainment of knowledge, everywhere about processes of transformation. The (female) polarity also plays a role here. The sky is male, the earth is female.



The Runic Exercise and "Racial Elevation" Site in the Earth

The exercise site within the earth allows the effect of the solid space to come fully into play. (See Figure 9.)

All around, the practitioner is surrounded by earth or stone. He is completely exposed to the radiation of the earth. He is also thus exposed to those impulses which within the earth drive toward atomic decay and thus toward liberation from material bondage.

There is also another effect at work here:

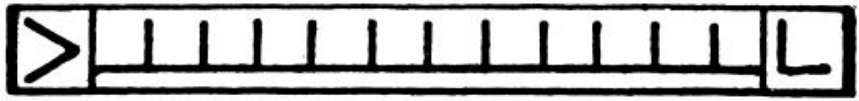
Over long, long ages, the solid matter was formed out of the rays and waves of free space by the inhibition of these rays and waves. At the same time, certain events also marked or accompanied the course of materialization. The past, and all its feeling and experiential images, thus adhere in radiative values to the substance of the earth, because they once helped to shape it. The entire process of development from phenomenon to phenomenon, from life to life, can therefore be drawn by man from the consciousness of the earth. For the most part—if not entirely—the substance of the earth consists of the remnants of the bodies of living beings who once inhabited the earth.

The practice site in the earth is thus the place of gathering and remembrance.

Whatever fate-binding prerequisites from previous lives on earth are still present and working out of the earth's substance are revealed by investigating the memory of the earth.

That is why Wotan questions Erda. That is why seeresses gave counsel at springs and trees (which conducted the earth's radiations upward), and at springs in grottoes, about what was fated to come, or at least tried to give such counsel.

In order to achieve a clarification of memory, our ancestors practiced within the earth. Thousands of underground practice sites are still preserved in Germany alone. The Externsteine complex also features such sites. The burial chambers in the pyramids were certainly, during the lifetimes of those later interred there, practice sites for such individuals. The form practiced in certain



orders—"lying in the coffin" for the apprentice or mystic—is a lifeless echo from the time of the runic exercise technique.

Burial in the earth is likewise a survival, as is the belief and tradition that highly developed people, who had explored their previous lives in the earth, could ascend from high mountains to the dissolution of their bodies.[5]

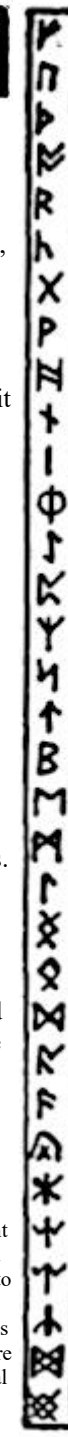
So much for now about the effects of spatial angles.

Other considerations have drawn our attention to important points. However: it is not just the size of the angle that alone would be decisive, nor is it solely important whether it is a free-space angle or a solid-space angle. What is also important, because they trigger certain effects, are the angles at which the surfaces forming the spatial angle face us. From every surface, there arise force lines standing perpendicular to the surface—be it from an object or from the surface of the earth itself. Each surface also carries with it its potential.

The orientation of the force lines that emanate from the earth's surface toward us differs depending on whether we are exercising on a mountain, on a plain, in a valley, or even underground. Likewise, the potential acting upon us varies.

Furthermore, let us remember that the elevating, runic gymnastics is not a silent gymnastics. We speak, sing, or call out certain runic words during our exercises; in sound and tone vibrations, we project life-electrifying forces from within ourselves, filling the environment of our body with these vibrations.

When practicing runic exercises on a mountain peak, we are able to form an almost unlimited wing of vibration around us. When practicing on a plain, the sound waves bounce off the ground and continue upward perpendicularly. When practicing in a depression (a valley), however, the sound waves are reflected back at us and especially amplify those vibrations which we produce by prolonged singing in and around ourselves. The effect is even greater in a closed space underground. The sound waves we create not only set the earth or stone around us vibrating, but also rebound toward us with almost



[5] I remind you of the story of the legendary Enoch, the so-called Moses, and that the New Testament describes Jesus Christ as first dying on a mountain (in runic posture on the cross), then being laid in the earth, then arising out of the earth, out of a cave (i.e., grotto), and finally dissolving (ascending to heaven) on a mountain.

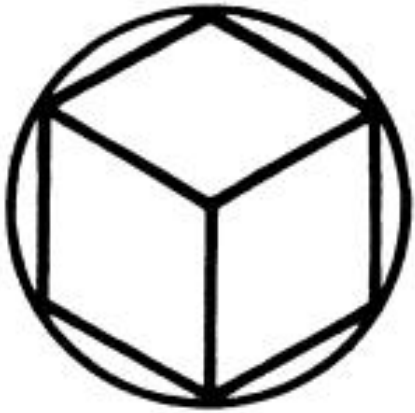
All these actions and images, presented as stories, are survivals, collected by more or less knowledgeable people from the runic era, often adapted and given local color to make the story more believable. As consciously constructed, symbolically meaningful representations of a developmental path, we can accept these as such; as literal history, especially with economic-political power aims, we cannot.

the same force with which we generated them. The effect is thus very great, and it requires a certain amount of personally acquired experience to achieve good results.

When practicing runic exercises in a valley or underground, we naturally come upon certain laws, the observance of which allows even the simplest, easily executed runic exercises to achieve the greatest healing effects.

The conscious selection of the spatial angle suitable for one's own practice, I leave to the mature practitioner. My goal is to create a site for runic practice and elevation that could serve as a "runic school." Anyone willing to help selflessly is invited to contact me.

The purpose of this account was to highlight, in these first remarks (to be followed by others), the self-evident, natural conditions which are extremely conducive to the effects of runic and elevation exercises, and further to prove that all genuine culture is Germanic, and that all genuine culture is a result of the runic exercise technique of the Germans.



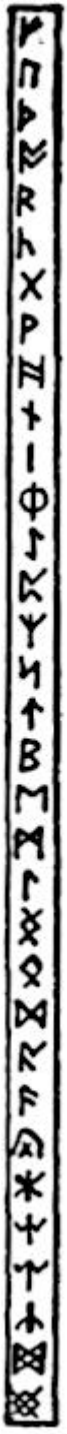
The Landscape of the Race

The Radiation-Rich Landscape

The lands of the earth should be gardens of humanity, should display a landscape whose formative forces favor the elevation and racial quality of its inhabitants. The longest life and the highest development are offered and assured to humans by nature where nature—where the landscape—corresponds to the constitution of man. Complex radiations of cosmic and earthly origin are the foundation of the human body and the human soul. Wherever nature, the landscape, the air, and the soil of a region are rich in cosmic and terrestrial radiations; wherever the landscape, rivers, streams, and lakes enable these radiations to work more effectively; wherever certain soil strata dampen excessive radiation; wherever the composition of the air supports the charging of the human radiation complex and the regulation of its flows—there, the fundamental preconditions are present not only for mere existence but for the health and development of human beings.

The outward image of the landscape should be lively, varied, and shaped in such a way that the landscape emits formative forces. More than we think, the image of the landscape, the rays emanating from the appearance of the landscape, shape the human being. Straight and curved lines, surfaces and roundings of various types, enduring and changing color effects, unhindered and hindered perspectives, reflective and radiation-absorbing areas in a landscape—all of these radiate from the landscape those vital stimuli, those formative forces, which guarantee and can enhance the life and development of human beings.

The physical body of a person contains much water, as well as firm bonds of mineral and other substances. The atmosphere, the soil, and the overall landscape should, in proportions suited to the composition of the human body, contain moisture and water, as well as minerals and gaseous substances, so as to be beneficial to the human body, to enable its existence, its growth, its development, and a long lifespan. Humans have it in their hands to shape the landscape as they wish.



Certainly, they must reckon with the prevailing conditions, but if they have the goal in mind—of shaping the landscape into an elevating landscape—then, guided by thought and experience, they will also find the right path. Even if geological conditions differ, not every area has to be a residential area. Yet the landscape can always be shaped according to its nature so that it becomes a landscape that supports elevation. Standing swamps, which saturate the air with noxious vapors, and large, waterless, arid regions, whose air draws too much moisture from the human body, are unsuitable as life-sustaining and development-promoting residential areas for humans.

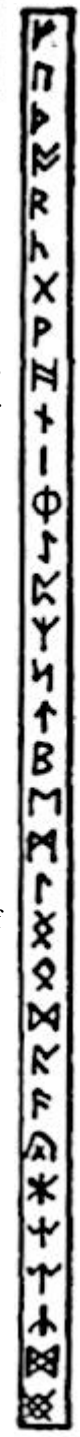
Likewise, a region whose industrialization has destroyed the landscape and widely poisoned the air is unsuitable as a place for people to live and develop. The profit gained by a people (mostly by capitalist circles) through the industrialization of part of the national territory is far less than the harm caused to the health of the body, the soul, and the spirit of the people and the race. The breath of Tartarus spreads in poisonous gases over such a region. The low, poisonous vibrations that Mother Earth once withheld from her children and swallowed, people now bring up and condemn themselves to inhale corpse-poisons, originating from a long-gone developmental era of the earth, day and night. As the air is poisoned, so too are the streams and rivers. Springs dry up, forests die off, vegetation withers, the desert triumphs—not only in the landscape, but also in the feeling, thinking, and will of the people.

Elimination of Swamps

Swamps in the land can be drained; peat layers can be removed and used where the soil lacks loosening components. Germany still has a large number and extent of swamp areas. These can be eliminated, transformed, consciously shaped into a racial landscape.

The Curse of Industrialization

The most devastating ravages of southern usury spirit have been inflicted precisely in the sacred regions of the German people, where vast stretches of land were industrialized. Fifty kilometers from the borders of the "coal district" (Ruhr area), bluish fumes already drift far above the earth, depending on the wind direction. The closer one gets to the industrial area, the higher the toxic fumes rise, until they envelop and permeate people. Chimney upon chimney rises in those godforsaken regions where the race is being murdered. People, born for daylight, clear air, and sunshine, become—by the tens of thousands—sweat-drenched deep underground, stand in smoky, blazing foundries and rolling mills, day after day, and night after night. Coal and ores are mined and processed. Germany would have enough wind power to make all



coal extraction unnecessary. Many unnecessary items are produced from metals—things which truly have no connection to real culture. Wages are meager, and life alienated from nature. On Sundays, there's no stroll by a cheerfully bubbling brook; its course is filled with black sludge, no blade of grass grows on its banks. The forest withers in the poisonous air, and so do the people. Habit helps them get over much, but the race is dying—dying from the capitalist spirit that created these hellish areas in Germany.

If we wish to preserve our racial values, if we wish to elevate ourselves once more, then the elimination of these human mills is also an urgent necessity. A radiant generation can only grow, can only thrive and further develop in a radiant landscape, in fresh, poison-free air, and surrounded and nurtured by the natural formative forces of the racial landscape in which, once upon a time, the racial human developed.

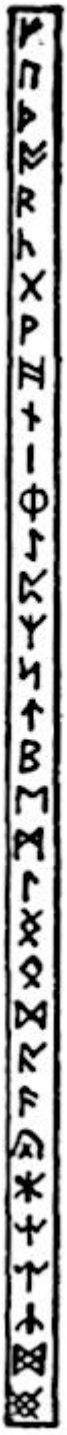
Slaves and helots, whether cowardly or throwing themselves into blind frenzy, sneaks and backstabbers, greedy souls and predatory hyenas—all are begotten and favored by the industrial hell. The racial landscape, on the other hand, begets, preserves, and develops the racial human.

The Mixed Deciduous Forest in the Racial Landscape

The southern Mammonist economy, which even dares to call itself "culture," is fundamentally about one thing: wherever it prevails, it creates deserts over time. The southern Mammonist economy, true to its capitalistic, usurious drive, seeks to turn the earth into a single production site, a production site yielding as much "rent" as possible—a hell in which there are only beasts of burden with just enough intelligence to do the work, and above these international slaves, a handful of rulers who, like kings or "gods," are supposed to rule over the degraded humanity.

Wherever the usurer and merchant "spirit" arrived and gained power, the first thing done was to fight and eliminate, as much as possible, all racially conscious people, rendering them economically powerless, deported, or murdered. The land was taken from the people, new "legal" foundations were created that gave control to international robber gangs, and then the great usury and sell-off began.

Above all, it is the greatest natural wealth of a country—the forests—that the new masters "utilize," sell, and squander. Thus, large, once fertile regions of Africa became deserts; so too did all of Palestine, all of Asia Minor, Greece, and Spain—countries with areas that have become bare and infertile, increasingly taking on desert-like character.



Relentlessly, the stream of usurer associations rolled toward central Europe, continuing their cursed trade here. The eternally same instincts found expression here and there, also in America, through a "systematic cultivation," i.e., a cunning sale of the forest wealth of the conquered land.

The country that, even today, is being "finished off" in its forest stocks is Sweden. Almost all American newspapers are printed on Swedish wood pulp. North America itself has already been so deforested that massive sandstorms, occurring from time to time, bury everything beneath them—even the great "corn factory" covering the boundless plains of America, along with the farms and the entire people, now mere playthings of the stock jobbers.

Recognizing the consequences of this ruthless deforestation, some European countries have, for decades, protected themselves with forestry laws, which require that a new tree must be planted somewhere for every tree felled. This is also the case in Germany.

But Germany's deforestation had already advanced far too much. We must strive for the further increase of forests in Germany, specifically with deciduous forests and orchards.

Today, in some areas, only ruler-straight roads cross the barren land. Tree hedges, which are called forests, line these roads—fir after fir after fir, planted in rows like an assembly line.

"Fir wood grows quickly," people are told, and the citizen walks by proudly, calculating how rich he is. But he gains nothing from it. The profits are pocketed by international dealers. Nor is it told to the people that fir forests deplete the soil, cause it to become sandy, and, in summer, dry out the air in a wide area, thereby depriving the surroundings of much-needed atmospheric moisture.

It's different with mixed deciduous forests. Where have they gone? Where can one still see the great, stately oaks and beeches, strong in their power and fullness, mighty in trunk, branch, twig, and leaf? Rarely is deciduous forest to be found.

Yet the deciduous forest, with its millions of large leaves, is the great lung of the racial landscape. Mosses and lichens support the work of enriching the air with germ-free moisture. People grow in the deciduous forest—people with sap and strength and a keen, awakened sensitivity. Winter and summer, spring and autumn, mean contrasts in the deciduous forest that the fir forest never experiences. The deciduous forest lives much more in tune with the

rhythm of nature. It has its own age or it is nothing. It is unique, everywhere different, never monotonous, never uniform. It gives people the moist, aromatic air, suitable for the binding of cosmic rays; it prevents natural disasters, regulates the weather, and blesses the vegetation of the land all around.

Recently, on this issue of fir forests versus deciduous forests, thoughtful citizens and notable critical experts have called for the reforestation of Germany with hardwoods and the reduction of conifers.

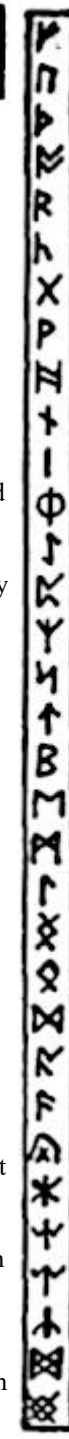
Just as the deciduous forest almost died out because hardwoods "grow too slowly," and because the international merchant league profits more from conifers, so too was the planting of roadside trees directed into paths that harmed both the landscape and the people. Apple and pear trees are rarely found as roadside trees, and walnut trees even less often. Millions of marks go abroad for apples and walnuts, and not to forget for oil and nutmeg. If Germany's roadsides were planted with walnut trees, they would yield so much high-quality oil that we would be independent of foreign sources, and thus also of international trade, for edible oils. That is why planting walnut trees along roadsides was prevented. Instead, ashes, elms, and other trees that are of little use to trade were planted. If the walnut tree were generally preferred, a further enrichment of the atmosphere with life-giving radiation would be ensured.

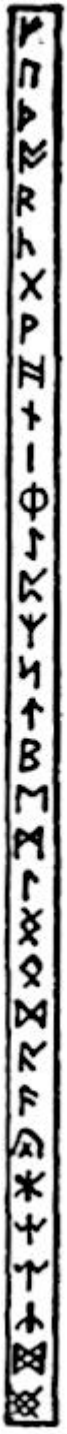
Rivers and Streams as Generators of Radiation

A river "brings life into the landscape," and a stream does the same. Most of all, it is the winding river or meandering brook that brings life into the land. When we say that a river or brook—especially if its bed is not perfectly straight—gives a certain charm to the landscape, we usually forget or don't consider that every change in the flow direction of a river or stream also generates electrical values that are transmitted to the soil and air. As is well known, flowing water charges the riverbed with radiation, and thereby also charges the air and soil with special kinds of radiation. This is even more the case with changes in the direction of flow.

How strong the radiating effects from rivers are is evident from the fact that, as experience shows, thunderstorms either avoid the river's course, are attracted to it, move along or away from it, or discharge at the river. This is because, at an altitude of several thousand meters, radiation rises vertically from the river, forming a wall or a conductive path—radiation that also beneficially influences the breath and life air of the entire region.

What applies to a river and its effect on the local atmosphere applies on a smaller scale to every stream.





But the effect of a river in a region's landscape is not limited to the radiation emanating from the river. Along rivers and streams flourishes vegetation that also, in its own unique way, favorably influences the atmosphere—the breathing air of the country—and the river regulates the groundwater level in the region, ensuring its renewal.

The natural course of rivers has, for a millennium, been altered by human hands, and still is today. To prevent flood risks and for economic reasons, river bends were removed and rivers were increasingly canalized. The result was that the path of a river's water from its source to its mouth became shorter, the river basin drier, air humidity and electrical charge in the river's region ever lower.

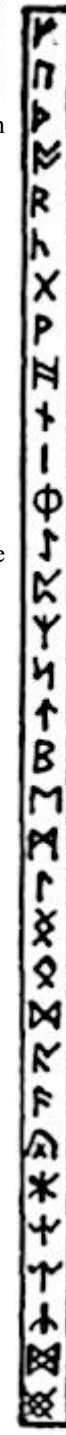
Recently, dams have been built into canalized rivers to generate electricity. The result is that, because of the low water flow in the dammed section, the air in the river basin is supplied with even less natural electricity.

These ideas may seem new, but they are well-founded. That a landscape possesses "image-forces" (Bildkräfte), and that these image-forces are very important for the life, flourishing, and development of human beings, is now—though only gradually and still mostly on a feeling level—being increasingly recognized. More and more voices are being raised against efforts to straighten the course of all rivers. The realization is steadily gaining ground that a landscape loses its charm when winding rivers are turned into dead-straight canals, and farmers have discovered that, due to changed humidity and altered groundwater levels, their fields have lost fertility.

A world order whose meaning and purpose lies in the shaping and preservation of the race puts all race-forming forces, including the image-forces of the landscape, at its service.

The Effect of Perspective, Forms, and Colors

If we look at the landscape as it has become in many water-poor areas of Germany, we find that great changes have taken place. Formerly, the dominant element in the landscape was the irregularly curved line: winding country roads, winding paths, serpentine living hedges, small hills, gentle, irregular undulations of the ground, small and larger stands of trees—here a group of trees, there another, there a grove, there a proper forest with old, strong, fully grown trees. Changing lines, changing forms and sizes, changing lighting and shading, changing colors everywhere.



The perspectival image-forces of such a landscape, as was still found in the Middle Ages in Germany—remnants of the landscape of the racial era—are extraordinarily rich and varied. Such a landscape has a broadening effect here, a balancing effect there. Multiple mild stimuli to life animate existence, foster experience, awareness, and higher development.

The alternately salutary and promoting image-forces of the landscape rest precisely on the consciously chosen shaping and diversity of the landscape image. A "monotonous" landscape also makes people one-sided. What cannot resonate dies away.

A racial landscape cannot do without variety. After circling a hill or passing through a forest, a new view, new perspectives, must open up. A pond or a lake in the landscape should have an even greater effect by reflecting effective plantings and tall groups of trees in the water. Winding paths should be emphasized with hedges, shrubs, and trees planted along the edges. Even a straight road becomes lively in its effect if it is planted with trees on both sides. Besides, roads as traffic arteries for all kinds of things may soon lose their significance; we are approaching the era of almost all-dominating air travel.

Summary

We must remember that the foundation of human beings is a complex of radiation. This complex of radiation wants to be maintained in its tension and flow, even heightened in its tension and flow.

A landscape whose character and form provide sufficient image-forces acts as a broadener, a bringer of life's stimuli, and a balancer in the right measure.

Rivers and streams—when their course is adapted to the landscape form and geological conditions—further enrich the air with electrical values, creating stimulating effects.

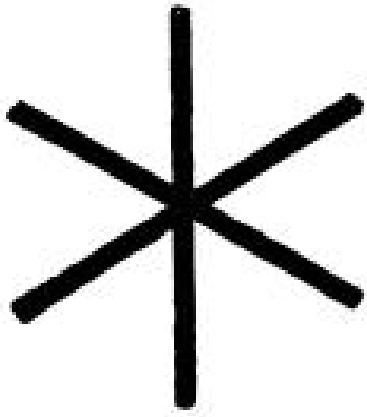
There must be sufficient atmospheric humidity, able to receive cosmic and earthly radiation and beneficially transform it.

Mixed forests, sufficiently extensive and well distributed, further ensure the storage of air with natural electricity in a way favorable to the life of the race.

What the soil brings forth must belong to the people. The people want to eat and to clothe themselves. But the people should also be "re-bred," should not only maintain existing racial quality, but be able to increase it. Genuine national-economic interests can always be aligned with the goal of "racial upgrading." The culture of a people does not show itself in the flooding of the market with useless industrial products. Culture reveals itself in this: that every individual, that the whole people, is given the greatest possible intellectual, spiritual, and physical development.

Race is culture; culture is racial. With appropriate shaping of the landscape, with conscious enhancement of the image-forces of the landscape and the radiation content of the atmosphere—in short, with a racial landscape, culture and race, race and culture are, to a large extent, secured.

Let the earth be a garden of gods and of men who, in heightened, pure raciality, attain godliness. Well then, let us transform the face of the earth, so that humanity becomes racial!



Upbreeding Sites!

At the Gate to the Rune=Garden.

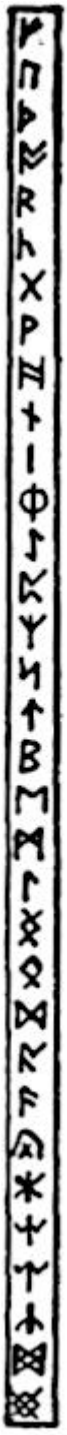
The "Thing=Place" and what it is.

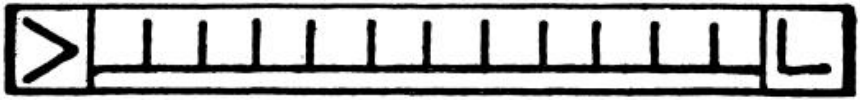
Every animal prefers an environment, a terrain, that guarantees it nourishment, reproduction, and development. The question of security only arises where man proves himself the mortal enemy of the species.

The particular conditions and circumstances of a landscape naturally favor the life, reproduction, and development of certain animal species. The next step is the conscious, purposeful alteration of a landscape by an animal species living there. Thus, for example, termites change the landscape of their home regions, and so do beavers, in order to achieve the most favorable result for the survival, propagation, and development of their kind.

Since time immemorial, humans have pursued the same thing. But the ultimate goal has changed. Today, the return on capital stolen from the people—the interest on loan capital forced upon the people—is the motive that shapes, or rather disfigures, the landscape and the residential and living areas of humanity.

The highest goal—the development of the people toward conscious raciality—has, in the last 6,000 years or so, been increasingly forgotten, or has been deliberately combated by the world leadership of the "beast-men," even in the living areas of the Germanic race. So-called religions and so-called economic doctrines were forced upon the peoples whom one wanted to make pay tribute. Racial peoples are never permanently willing to pay tribute!





Therefore, the former developmental goal of humanity—raciality—was to disappear from the eyes of the peoples.

Once, wherever they went, the Germanic peoples reshaped the face of the earth, the landscape, so that they found, in their rune-practices which maintained their raciality—in their upbreeding practices—the highest success assured.

As the southern, race-hostile and tribute-friendly "religions" spread more and more, and the longer they ruled, the new masters deliberately began the disfigurement and devaluation of the Germanic landscape, and this destruction of the racial landscape was systematically continued.

Nevertheless, the complete destruction of the race-breeding effect of the European landscape did not fully succeed. Millions of landscape forms, once consciously and purposefully designed in the rune era, still lie today—at least in their outlines—almost unchanged. It does not require great effort to once again achieve a form of racial landscape that guarantees the upbreeding of the people—the great Germanic rune-garden.

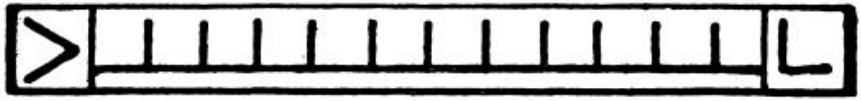
However, it is necessary beforehand to give space to the simplest, clearest, and most reasonable insight and reflection, and to finally set aside all "thoughts" and efforts dictated from southern perspectives.

It is precisely many "Christian," many "humane," and many "ideal"-thinking, "academic" professionals, who, as role models, praise the sacrifice of Jesus of Nazareth for humanity and preach it, or celebrate the sacrifice of blood and life for the national idea, who must ruthlessly make the sacrifice of their power and their professional advantages wherever the upbreeding of the people is concerned.

If they will not do so, then their Christianity, their humanitarianism, their idealism, and their leadership are not genuine, but hypocrisy and deception. As long as privileges of money, "education," "status," "confession," or "conviction" still play a role—no matter under what misleading slogans or the application of brutal force—the world will never experience upbreeding.

Either we all want upbreeding, or we all go under.

We also know that assemblies convened there often received the name "Thing." But with the word "Thing," the diversity of the assembly's purpose throughout the various ages—spanning thousands of years—is not captured.



One might assume, due to the persistence of place-names referring to a site, that the word “Thing” designated an old, important, sacred custom, one that could also be supported by the location and design of the place, and that the word “Thing-Place” (Thing-Platz) remained attached to the site even when no one knew anymore what the word “Thing” once actually meant.

Now, you might think that the “scientifically trained” linguists would, by explaining the word “Thing,” also reveal the original purpose and meaning of the Thing-places. But you hear nothing substantial from the scholarly camp about the meaning of the word “Thing-Place” or about the original function of Thing-sites.

1st Question: Why can’t these people explain the word “Thing-Place”?

1st Answer: Because they know nothing about racial gymnastics, nothing about rune-gymnastics, and because they don’t know that the Germanic peoples once, wherever they lived, established sites for upbreeding-gymnastics, sites for rune-gymnastics—in other words, rune-exercise sites—and that every clan possessed at least one such rune-exercise place, where, during rune exercises and rune dances and rune positions, the runes were sung.

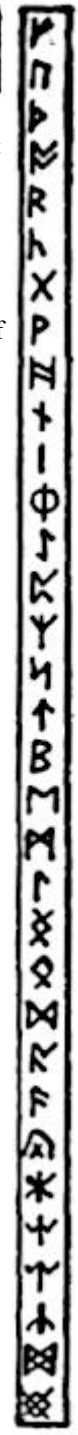
2nd Question: Then does “Thing-Place” actually mean “Sing-Place”!?

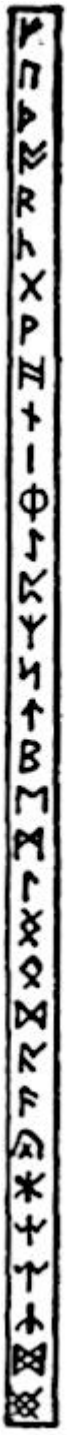
2nd Answer: Exactly!! And that is also clear linguistically. Everyone knows that the word “Thing-Place” is written with “th,” and that the “th” is still pronounced as “h” (with the tip of the tongue at the palate) in England today. “Thing-Place” is correctly pronounced as “Hing-Place” [or “Sing-Place”]. In cases of doubt, pronunciation is always more important than spelling. (But with different spellings you can conveniently establish “many languages” and separate peoples from one another.)

3rd Question: What was sung at the “Thing-Place”?

3rd Answer: The Thing-places were (and are, in remnants) rune-exercise sites which, due to their construction and arrangement, enabled the highest efficacy to be achieved from rune exercises. During exercises of racial gymnastics, during rune-exercises, the corresponding runes were sung.

4th Question: Were these exercises performed by one person or by several people?





4th Answer: The exercises were often performed as practical upbreeding-exercises by just one person, unobserved. However, they were also done together with several people.

But: To teach the people the upbreeding-exercises, these exercises of racial gymnastics were demonstrated publicly to the whole people! Thus, the Thing-places were also performance sites, instructional sites.

Dance performances (ballet), as well as the whole realm of the arts that is today covered by the theater, are a leftover from these instructional sessions in racial gymnastics, originally developed at the Thing-place or in its vicinity.

The Olympic Games, the contests that we see today in any arena, the "singer's contest at the Wartburg," and all those many customs and local traditions, refer back to the former establishment of singing-game places, Thing-places as sites for the instruction of the people, as those important places from which once issued the upbreeding of the people and racial law. Upbreeding, and the racial law derived from it, is the result of racial gymnastics, which originated from the effect of rune-exercises that, here, in purposefully designed settings, were most effective and fully achieved their intended goal.

Everything real and meaningful in culture, custom, and tradition comes from the cultural heritage that once arose at these rune-exercise sites. Later, southern perspectives and materialistic thinking distorted what radiated from these rune-exercise places. Just one note on this:

To imprint on the people the effects achieved by certain rune-exercises, at times the performers wore special masks to represent the essence and the effect of a particular wave or value of dynamic forces. During these performances, specific rune-words were always repeated—spoken, sung, shouted—rune-words that corresponded to the particular rune-position and rune-movement.

In the period of decline, out of error and ignorance, the mask once used became "the god," the rune-word that the people always heard became "the name of the god," and the speaking of this word became "calling upon the god."

Thus, the symbolic rune-exercise technique became a "ceremony" and was later used to mislead the religiously inclined.

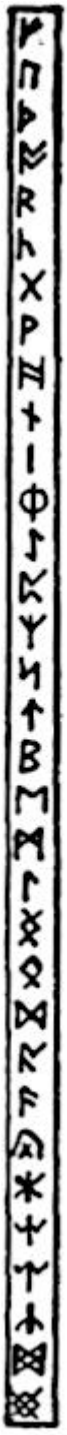
5th Question: So these Thing-places or Sing-places were originally rune-exercise sites! How did they come to be court sites?

5th Answer: A small number of Thing-places, or Sing-places (which, as we now know, are the same), are still today recognized as Sing-places. Almost all older church buildings stand on these old Sing-places, and even today singing occurs there, though not rune-songs. But, unknowingly, priests there still perform rune-movements, which today are called “the ceremonies of the ritual.” So there remains a (though racially useless) echo of the past. Because the people did not want to give up their Thing-places, many of these sites became church sites, courts, amusement parks, cemeteries, theater grounds, shooting festival meadows, sports grounds, etc.

If today, in the churches that stand on the old Thing-places—on the former upbreeding sites—preaching, agitating, or acting against the upbreeding of the people takes place, this is not only a desecration of the people, who are thus misled, but also a desecration of the ground, from which once effective salvation, racehood—which is the highest religious order—radiated.

Only when the Thing-places once again become true Sing-places and upbreeding-sites—places where the exercises of racial gymnastics are not only demonstrated to the people, but also practiced by the people—only then are the Thing-places true Thing-places again, only then are there again hundreds of thousands of places where the people become a race!

The people will— and the time is not far off— rune again, will upbreed themselves again, will rune together again in order to seal the turning point of all things and conditions; they will rune again under the open sky, together upon the sacred ground of their old, but then once again renewed, Thing-places— the sites of upbreeding in the rune-gardens of the race.



A Note to Readers!

The discussion of the upbreeding and rune-exercise sites must be interrupted here for now. In any case, it would have been impossible to include the description of the upbreeding-sites and rune-exercise sites in a single double volume. In the next volumes of the Marby Rune Library, further important explanations regarding the field of upbreeding and rune-exercise sites will be provided, accompanied by extensive pictures and documentation.

The release of these further volumes is to be expedited. The content of the coming volumes will finally bring clarity to many areas that have so far remained in darkness. Therefore, the readers of this present double volume can look forward with anticipation to the soon-to-be-released further volumes of the Marby Rune Library.

The Author.

Note

on the Introduction to the Marby Rune-Language

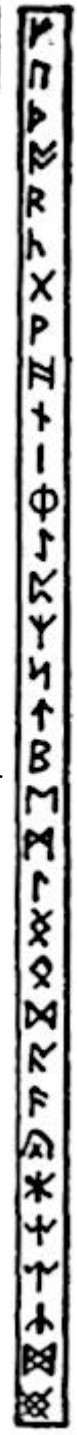
With the following chapter of this book, the exploration and exposition of language—under the perspective that speaking is a dynamic act which can bring about changes of various kinds within and outside the body—will begin.

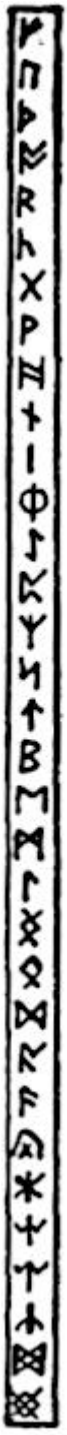
I must speak of a "beginning" because, as is known, a thorough examination of language down to the smallest detail, with special consideration of rune language, of the "murmuring of the runes," cannot be accomplished in a single book, much less in a single chapter of a book.

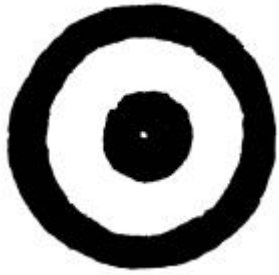
The task of the general discussion of the Marby Rune-Language which now follows can only aim to briefly present the foundations of the dynamics of language and of speech.

In further volumes of the Marby Rune Library, the entire field will then be explored in detail.

The Author.







Marby Rune Language Theory

On the Dynamism of Language

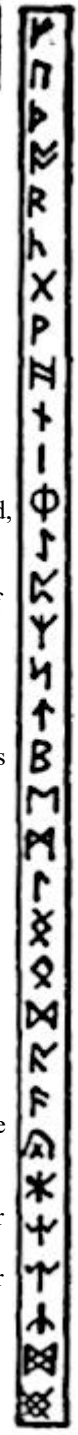
The world is a dynamic world. Being is dynamic. All processes of life are dynamic processes, transformations, changes of the one world-electricity, polarization, tension, relaxation. – Everything is based on the workings of forces whose source is the electric sea of the All.

All phenomena and manifestations are, in origin, rooted in electrical values and their interplay. The dynamics of this interplay call forth all processes, all phenomena of life. Thus, the speaking of certain sounds must always represent a dynamic process, a transformation of electrical values into sounds or a transformation of sounds into electrical values and, beyond that, a transformation even of so-called material substance. Speaking is an unfolding of forces, which can drive, transform, build up or break down. –

I had to draw this fundamental conclusion regarding the nature of language and speech when it became clear to me that the world is a dynamic world. As simple as these conclusions are, they are not at all mystical. If these principles are new in the so-called scientific world, that is not my fault.

If all processes and phenomena in the dynamic world are of a dynamic nature, then this also applies to language.

If the Germanic runes are the graphic images of the dynamism of the All and of Being, then the rune-language is a dynamic language, which, in the time of rune-knowledge, was consciously used to influence the dynamics of the world, of being, and of life.



Our ancestors, who practiced rune-gymnastics based on their knowledge of the dynamic nature of the world and events, must—so is my conclusion—also have known how they could and must make the primal force-images, imitated through body postures and movements, effective through speaking them forth and letting them work from themselves. In this way, they became creators of race and culture out of their own being.

The dynamic world is sober but unyielding. The struggle between the conquerors of the world and the powers of nature is hard.

Whoever investigates the laws of nature and of being, who does not let himself be surprised by their effects, who consciously brings them into effect, is a shaper and creator of the dynamic world and of being. And just as all creators create with the word, so too does the rune-practitioner create with the rune-word, as he whispers (chants) runes.

The sound-domains created by a true language are effective domains of force that accomplish something, that create something. True language is dynamic—containing force, transmitting force, transforming force, forming or influencing matter.

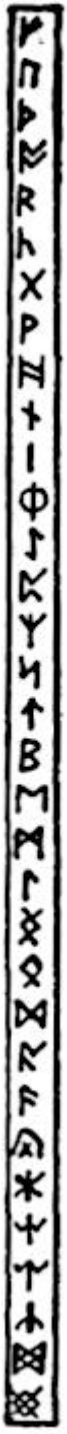
In the rune-language, every word, indeed every vowel and consonant, is a dynamic quantity. The value of a word lies in its dynamic value. It is not for nothing that “Wort” (word) and “Wert” (value) sound so similar.

Man is a world in miniature. All the values of the world were active in building up his mind, his soul, and his body.

The world is spatial, crisscrossed by directions, filled with currents and vibrations of many kinds; and wherever it appears bound in matter, it is delimited and movable in various ways and forms. All these properties and states of the world affected and continue to affect humans.

The deposition and arrangement of more or less solid matter takes place in conjunction with sound phenomena. In the arrangement of vibrations, those wavelengths that we perceive as sounds are at the boundary between the so-called immaterial and material world. Every somehow formed shape of bound or solid matter reacts to those relatively low vibrations that we perceive as tone or sound. The mediator between the unbound and the bound, so-called solid, matter is sound.

Also, in the forms of so-called solid bodies and in solid matter, there is a primordial sound, a body-sound built in, molded in, through whose resonance



the shape and matter of the body vibrate, ring out, and can even change or dissolve. Likewise, a body made to sound or to produce a tone will radiate its shape, its dimensions, and its matter out into space.

This propagation, this effect on the environment, is by no means merely acoustic. A certain sound in one octave brings all related tones in other octaves to resound. Thus, the generation of a sound-vibration also affects all other domains of vibration that we know as the fields of heat, light, electricity, X-rays, chemical rays, etc., such that a particular sound also generates a particular heat vibration, light vibration, electrical phenomenon, X-ray phenomenon, chemical phenomenon or change, etc.

Sound and tone, both related to the point of unity, open up all areas of the dynamic world. That which is corporeal, set into vibration, also sets the incorporeal world into vibration and undulation (wellung).

The human body, as a speech organ, acts—through speaking, singing, calling, shouting, set into vibration—on all domains of vibration and materialization, and then on specific forms, if these formations are imitated (shaped after) by the whole body or by the speech organs.

Man as the Center of the World

In the form of a sphere, with the forces of its radii and its mass, as well as with the movements occurring within it, the existing world surrounds us. In this world, we are the center. Whether we know it or not, whether we want it or not: We are the center of our world, shaped by the forces of the world surrounding us, and we, in turn, act upon this world.

The Various States of Condensation: The world surrounding us exists in various states of condensation, and so does our body.

The Currents and Movements: The world surrounding us is traversed by various currents and movements, and these movements proceed along different directions. These directions exist beforehand but are brought to life by movement. The directions either move toward us, emanate from us, or are directions that intersect those related to us in some way. Every movement occurring around us also moves something within us, as does the relationship of the external tension flowing into us, which becomes our internal tension.

Surface Forces and Inner Values: The objects that surround us—thus giving us something from the "All"—transmit to us the surface forces of their

external form and a reflection (reflexion) of their color or light, and further, their inner value (material composition, warmth, vibration, etc.), with which they occupy, shape, or influence space.

In summary, these objects are states of the space surrounding us; they are spaces of a particular kind, form, and effect, and their movement within the space around us.

State, form, effect in stillness, direction and type of movement, and the effect of that movement—everything that makes the smaller or larger spaces within the great space around us effective (bearing the seed of action within themselves)—must also, as polarity, current, and tension, be expressed and articulated in the sounds of language and in our own movements.

Law of Correspondence of Similar Forms: Every form has a certain correspondence that applies to the form. The order in which the form appears plays no initial role.

All spheres, whether large or small, whether made of this or that material, have within them the same relations and proportions, and thus effects, between center, radius, angle, diameter, circumference, surface area, and volume or displacement. According to these inner relationships, every sphere, whether small or large, acts in a spherical manner on itself and its surroundings.

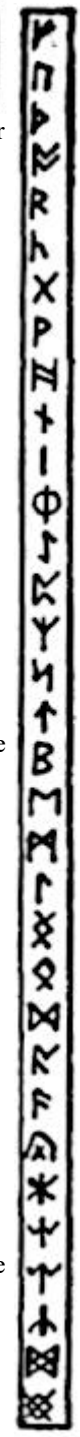
Because of the similarity of their inner relationships and the same lawfulness that appears, not only do all spheres act on their surroundings in the same way, but all spheres are also related to each other in terms of their internal and external effects.

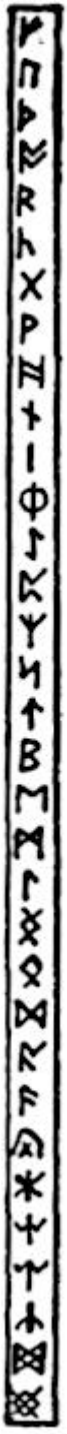
The same applies to the cube (cube, rectangular block), as to all forms that are similar to each other. Because of the inner lawfulness of the form, this form stands in relation to any other form that is similarly shaped, whether large or small.

Further Conclusion for Dynamic Language: If we imitate with our body or our speech organs any form that appears around us, we affect that form.

The corresponding electrical potential present in every form can also be achieved and expressed through the linguistic imitation of the form.

States of the great world and the processes in it can be imitated and brought forth through the shaping and use of our speech organs.





Our Speech Organs: The more the form of the hard palate resembles a segment of the surface of a sphere, the more effective is speech. The high palate, noted in a newborn, is still regarded among the people as a sign of good, racially valuable heritage.

A high palate forms an arch above the tongue, which is well-suited for producing a very resonant, clear pronunciation.

A high palate is usually associated with a greater width between the rows of teeth, measured across the mouth. The tongue is also usually shorter, more muscular, and very well suited for forming a variety of different sounds.

With the more animal-like, flat palate, there is typically a narrower arrangement of the teeth and a greater length of the mouth cavity and the tongue. As a result, pronunciation becomes more unclear, indistinct, and hissing, with a tendency to emphasize palatal and pharyngeal sounds. — So much for the shape of the palate.

If we look at or feel the palate, we find that the front part of the palate, up to about the level of the wisdom tooth, does not yield to the pressure of the examining fingertip, being rather hard. The rear part of the palate is soft. This is why we speak of a hard palate and a soft palate.

Behind the soft palate is the pharyngeal cavity, the throat cavity. This space is also still considered a speech cavity, including the larynx.

Behind or below the larynx, the trachea begins with its branches, leading into the lungs, which provide the air for speech.

The outermost, foremost boundary of our speech organs is formed by the lips. A further boundary, further inward, is formed by the rows of teeth and the inner walls of the dental sockets.

The floor of the speech cavity, which varies greatly in form, is formed by the surface of the tongue and, in certain positions and shapes of the tongue, the tongue bed, in which the front part of the tongue is held by the lingual frenulum.

The speech cavity also includes, in addition to the nasal cavity, the pharyngeal area, the throat up to the larynx, and the larynx itself.

Further, as speech organs in a broader sense, the chest cavity, the stomach cavity, and all the body’s hollow spaces are involved,

a) as spaces resonating with certain sounds,
b) with their membranes resonating with certain sounds.

With correct training of our body with the speech sounds, over time—and this is decisive for the full effect of speech—the whole body becomes a speech organ, participating in the formation and resonance as the generator of speech.

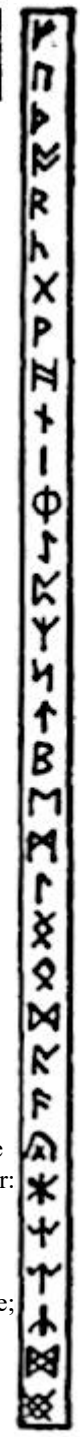
The Production of Resonant Sounds

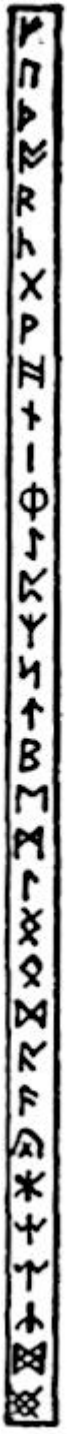
Speech is not possible without using previously inhaled air. All speech air must first pass through the larynx and between the vocal cords.

When these vocal cords (and thus also the larynx) are made to vibrate, a resonant sound is produced. Previously called a vowel.

The Runic language knows the following resonant sounds:

1. With the largest, widely open mouth cavity, flat tongue position, and vibrating vocal cords: the large "A."
2. With a somewhat smaller mouth cavity, not as widely open, otherwise as above: the small "a."
3. With a somewhat smaller but very broad and open mouth cavity, tongue closer to the soft palate, otherwise as above: the large "E."
4. With a somewhat less broad, still smaller, open mouth cavity, otherwise as above: the small "e."
5. With a somewhat longer mouth cavity, mouth opening more constricted: the large "O."
6. Mouth opening even more constricted: the small "ö."
7. The rear part of the tongue raised further: the large "U."
8. Mouth opening even more constricted: the small "u."
9. Rear part of the tongue even closer to the palate: the large "Ü."
10. Mouth opening even more constricted: the small "ü."
11. Rear part of the tongue in its entire width brought even closer to the palate, mouth opening even more constricted and with compression of speech air: "w."
12. The tongue in its entire length raised somewhat more than with "w," without compression of speech air: the large "U."
13. The tongue, along its entire length, brought even closer to the palate; otherwise as above: the small “ü.”
14. The oral cavity further constricted by raising the tongue even more: the large “J.”





15. The tongue raised and in its middle part brought very close to the palate: the small “i.”

16. The tongue, along its entire length, almost touching the palate; with the soft palate at its highest position and with pressure of the breath: the “i.”

There is another sequence of resonant sounds, considering other aspects, but for now, attention is only drawn to the sequence presented here.

The Vowel Sounds (sounds colored by the vibration of the vocal cords of the larynx) characterize the size and nature of the space depicted by speech, from polarization to material binding.

A number of these resonant sounds are called “vowels” by linguistics. Official phonology is content with the simple vowels a, e, i, o, u, ä, ö, ü and the diphthongs au, äu, eu, ei, and speaks of short and long vowels. This designation is incorrect. The so-called “short” vowels require a completely different mouth position than the so-called “long” vowels, and thus both are dynamically different in value. Moreover, the vowels designated as “short” are often not pronounced short at all, as the pronunciation of the following words shows: Arbeit, albern, Affe, Ader, Otter, Ede, etc.

The so-called “short” vowels are sounds of greater value. They require more breath than the so-called “long” vowels and a completely different mouth position, also have a different timbre, and are therefore entirely different sounds.

A phonology that does justice to the dynamics of speech and sounds cannot concern itself with language corruption or with designations that ignorantly arise from this corruption.

Resonant sounds or ringing sounds are those in which the vocal cords of the larynx vibrate. As a result, and through the tensing of the muscles of the speech organs, an electric charge is imparted to the sound, which propagates far beyond the range of the sound itself.

The more the vocal cords are tensed, the more a polarization occurs.

The so-called “short” vowels are polarizing sounds. Moreover, these vowels represent, step by step, the greatest spatial extensions. Thus, these vowels are the great vowels, and for distinction, we will write them with capital letters in the future: A, E, I, O, U, Ä, Ö, Ü.

The so-called “long” vowels a, e, ö, o, u, ü, i are already more like main sounds.

The transition from the “long” vowels to the consonants is represented by “w” and “j.” The “w” arises through tension of the breath from “u,” and the “j” through tension of the breath from “j.” The sounds “w” and “j” are pressed vowels but stand at the boundary to the consonants. We still have to count these two sounds as vowels because they are strongly tonal.

However, since the “vowels” of official phonology are sounds of the mouth cavity and resonant space sounds, we call them “resonant sounds.”

The following table of resonant sounds gives the sequence of spatial sizes in the cavity of the mouth and the condensation stages of world-matter as represented in the mouth. The timbre accompanying the sounds corresponds to the basic tone of the states of materialization.

The Resonant Sounds of the Runic Language:

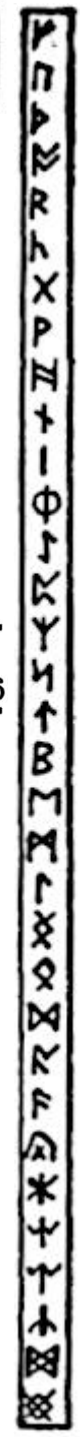
Type	Space sizes and levels of compression															
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Sounds polarizing space	𝔄		𝔈		𝔒		𝔒		𝔘			𝔲̈		𝔍		
Sounds of polarized spaces		𝔞		𝔢		𝔬̈		𝔬		𝔲			𝔲̈		𝔦	
Sounds further polarizing the polarized space											𝔴					𝔧

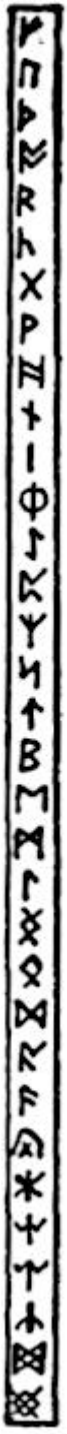
The Boundary Sounds.

If we consider the resonant sounds (vowels) as spatial values, then the question arises regarding the boundaries of the spaces expressed by speech and their particular formation.

The proportions of space are already indicated by the width of the oral cavity when pronouncing the resonant or vowel sounds.

What kind of boundary the space has—whether hard or soft, where it occurs, and in what form—is determined by those sounds that official phonetics has so far called consonants.





The Rear Boundary Sounds.

A boundary of the resonant space in the rear part of our mouth can occur at the soft palate and at the border of the soft palate. The approach or contact of the rear part of the tongue to the soft palate or to the beginning of the hard palate forms the following rear boundary sounds:

Lightly clicking: g

More firmly clicking: k

Especially the k forms an angle at the back of the mouth, the orientation of which is directed toward the front part of the oral cavity.

Rear Speech Space *Front Speech Space*

The position of the angle when pronouncing "k".

The shape of the k-rune

found in the Rilver and Vadstena Futhark, both discovered in Sweden (see Vol. 1/2 of the Marby Runen-Bücherei, rune table at the end of the book), corresponds exactly to this shaping of the oral cavity when pronouncing "k". With this rune shape, the form of the rear oral cavity during the pronunciation of "k" is depicted; and as with the "k", so too with the "g". But with the rune "g", the angle is oriented in a different direction, namely, opposite to the angle of the rune "k".

is opposed to

or

rear closure – of the oral cavity – front closure

The Front Boundary Sounds.

This brings us to the front boundary sounds. These are:

Lightly clicking: t, p

More firmly clicking: d, b

The front boundary sounds fall into two groups:

The sounds d and t are boundary sounds, formed by the tongue pressing against the inside of the upper front alveolar ridge (the gum just above the upper front teeth).

In contrast, the sounds b and p are boundary sounds formed by closure of the space in the oral cavity with the lips.

It should be mentioned that in thousands of words, which we find as remnants of the ancient Germanic world-language in almost all languages, the spatial and boundary relationships of the things that are linguistically suggested are also shaped in the mouth in a corresponding and imitative way.

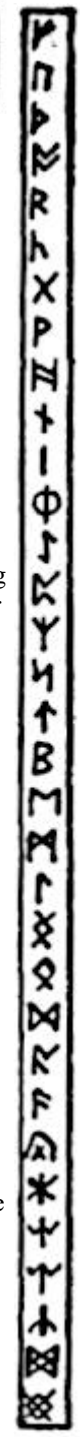
So much for the boundary sounds for now.

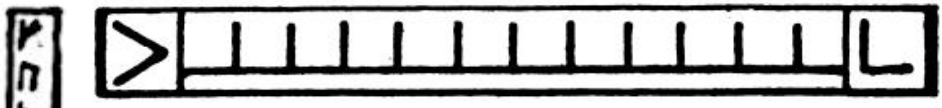
The Movement Sounds.

Spatial matter—if it consists of electrical spatial regions, tensions, or radiations—can be in flowing or radiating motion. Solid bodies can participate in external movement or have intrinsic movement.

The types and directions of movement follow the laws that apply where polarization and tension, excitation and relaxation (of electrical and magnetic kind) are in effect.

The movement of current-bearing spatial regions is represented and imitated by those movement sounds that flow freely through the oral cavity and simultaneously set the greatest amount of air in motion. These flow sounds are:





As rear flow sound: h (aspirate)

As front flow sound: f (fricative, blowing sound)

The further movement sounds: d, l, s, and ff, are sounds that indicate particular types of movement (spiraling, sweeping, crossing, straight-ahead, whirling, entangling, etc.). The resonant sounds "w" and "j", which carry movement values toward the goal, are important here because they convey, propagate, or alter the polarization of space in motion. The sounds "w" and "j" are thus partly resonant sounds, partly movement sounds.

The sounds I, s, and j are also special types of polarization sounds.

The Fulfillment and Frequency Sounds.

The electrical state of the air (speaking air) flowing through the oral cavity, or the air enclosed in the oral cavity, can also be changed by the fulfillment or frequency sounds, which create special exciting or tension-equalizing oscillations within the speaking air.

These sounds are: ng, n, r, m. The sound "ng" is simultaneously a fulfillment and a boundary sound.

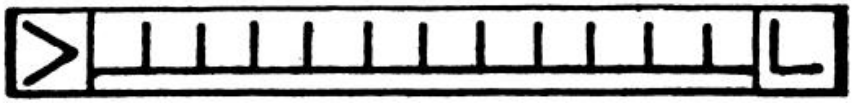
The sound "ng" in (la)ng, (ba)ng, (stre)ng is pronounced with the tongue positioned at the soft palate before pronouncing the "g", which is also formed at the soft palate.

The sound "n" is formed with the tongue against the rear of the upper front alveolar ridge.

The sound "m" is, like "n", produced with the mouth closed; the tongue position is not important. With these three fulfillment sounds, the speaking air escapes through the nose.

The fulfillment (frequency) sound "r" is a tongue sound whose use produces strong excitation of the speaking air, or a palate sound, which fulfills this function to a lesser extent.

On the next page I publish a table which presents an overview of the sound system of the official phonetics, followed by the dynamic sound system of the runic language.



The Official Phonetics

The official phonetics, as recognized for the German language, acknowledges the following system of sounds:

1. The Vowels (Vokale):

a) Simple vowels: a, ä, ei
b) Diphthongs (two-part vowels): au, äu, eu, ei (ai)

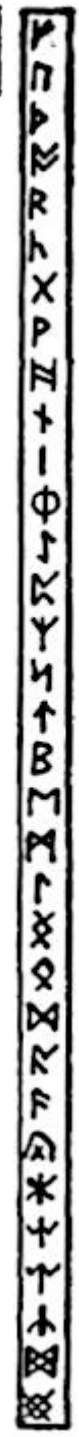
2. The Consonants:

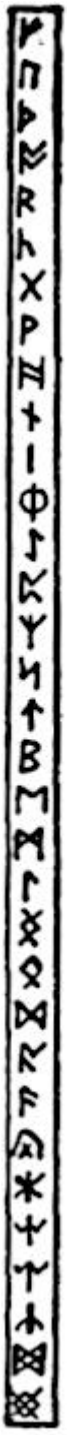
	Mutes		**Semivowels, spirants**			
	Hard or voiceless	Soft or voiced (media)	High vowels, fricatives, spirants		Liquids,	Nasals
			Hard or voiceless	Soft or voiced		
Labials	**p**	**b**	**f, v**	**w**		**M**
Dentals	**t**	**d**	**ss (ß), s**	**z**	**l, r**	**(a)n**
Cerebral			**sh**			
Palatals			**(t)ch**	**j**		
True guttural	**k**	**g**	**(a)ch**	**(h)**		**(ba)n(g)**

There is also the palatal and (rear) tongue sound "t".

As the above chart shows, official science merely records where the sounds are produced and how the sounds occur. About the dynamism of language, as far as I am informed, official science knows nothing.

Apart from that, the above table can only provide rough guidelines. This is due to the almost unlimited variety of pronunciation differences that are possible. As a result, the scientific study of phonetics is highly disputed.





The Phonetic Structure of the Dynamic Runic Language according to the current state of my rune research.

Hall-Sounds

Spatial sounds, polarizing spatial sounds, spatial sounds of various sizes (Hag-sizes). The sequence according to spatial size and their notation is as follows: A, E, S, D, U, 1

Resonant Main Sounds

Spatial-substance sounds, sounds of the polarized space, sounds of spaces filled with electrical (motion, current, substance) values and their respective sizes. The sequence according to spatial size and their notation is as follows: a, e, 5, v, u, ii, I Second-Order Polarization-Enhancing Hall-, Main-, Blowing-, Hissing-Sounds For the polarized spatial size "u" as the sound of further and intensified polarization: w For the polarized spatial size "i" as the sound of further and intensified polarization: j. Hall-sounds that cause and indicate polarization, materialization, depolarization, and dematerialization

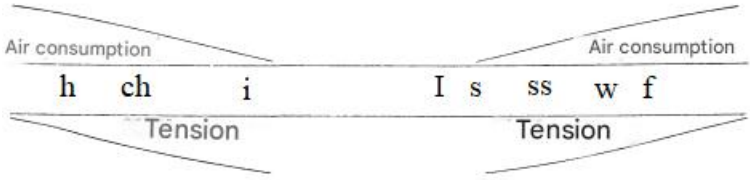
Direction of Polarization	Direction of Depolarization	Direction of Will, Essence, Type	World Hag-Size		Mass, Substance, Body, Appearance	Direction of Condensation, Materialization	Rarefaction, Dematerialization
		A	1.	2.	**a**		
		E	3.	4.	**e**		
		Š	5.	6.	**ö**		
		D	7.	8.	**o**		
		U	9.	10.	**u**		
		Ü	12.	13.	**ü**		
		I	14.	15.	**i**		

Boundary Sounds

	Boundary location back		Boundary location front	
	softer palate	hard palate	behind the teeth	in front of the teeth
Boundary soft	g		d	b
Boundary hard		k	t	p

Movement Sounds

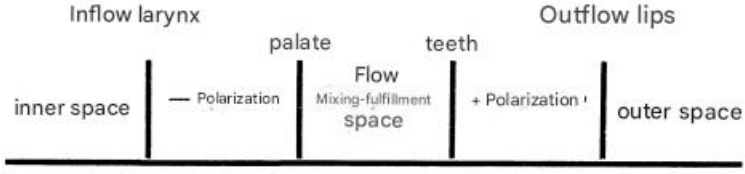
Breathing, flowing, coupling, swirling, spiking, blowing sounds, more or less also polarization sounds.

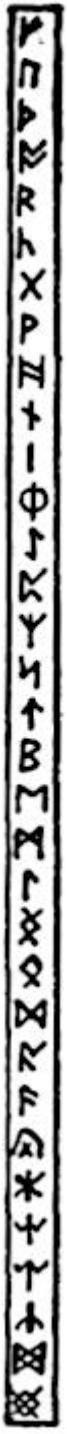


Types of Fulfillment

Frequency Levels:	Fulfillment and limitation, soft boundary:
1.	ng
2.	Fulfillment and reduction: n
3.	Fulfillment and directional increase: r
4.	Fulfillment and increase: m

The workshop of dynamic speech in graphical representation:





Some Reflections on the Nature of Language: Edda-Wisdom and the Present

The entire human body is a speaking organ. It vibrates when the waves of speech pass through it. Within the inner spaces of the body, the cavities resonate in a very particular way.

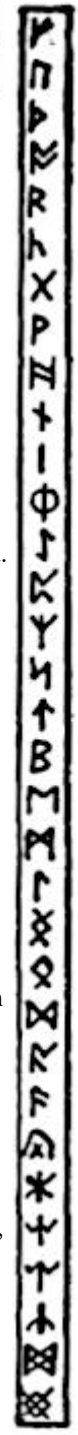
The cavities of the human body are the person's inner cosmos—essentially similar to outer space, yet belonging to the individual. The abdominal cavity, the chest cavity, the space in the lungs, in the stomach, in the esophagus and trachea, in the throat, in the mouth cavity, as well as in the nose and within the skull—all these, because of their free, empty space, correspond to the external open space.

When speaking, the air in these internal cavities resonates, much like the air in an organ pipe. Resonance is certainly influenced by the size and condition of the body's inner linings, but the decisive tone is produced by the air within these internal cavities.

According to the Germanic Edda, the world was created in Ginungagap. Between two poles of force, described as ice and fire, the stream formed from which all matter arose. Dergelmir, the electric current flowing between the poles, became substance. Trudelmir (the whirlpool created by the tongue) and Bergelmir (the closure reached by the lips) are also part of this.

Ginungagap is the empty, yawning primordial cosmic space that exists beyond the material-filled world; for "gin" means "over there, beginning," "unge" means "young," and "gap" means "yawning." This subconscious primal world-space still acts today within humans in the cavities of the body. Even today, the human torso is called "Bauch" (belly), in Low German "But." The word "Buk" is related to "Bod," a symbolic figure of "Pan" known among the southern Germanic peoples, who symbolized the binding and generative primeval force. The body of humans and animals is still called "Pansen" in northern Germany.

The upward-leading channel of the body's inner cavities, ending at the soft palate, contains within it the "cold pole" of "Dergelmir" (the surging current), the larynx. Subconscious, instinctive, as-yet-unmaterialized elements slumber within, and are expressed in speech sounds formed in the "animal" domain of the throat, pharynx, and soft palate.



Spatial sounds, sounds of the cosmic space, spaces of various sizes, variously polarized, are created here and then led to the other pole, the "hot pole."

This "hot pole," the "Trudelmir," the swirling current, is found in the region of the front teeth. Here, the sounds coming from the throat and pharynx are expanded, regulated, and shaped. Human consciousness, aided by the race-specific formation of the broad, high, hard palate, the short, broad, muscular tongue, the flexible tip of the tongue, and the breaking teeth, enables the production of those world-shaping sounds. The final shaping is done by the lip-sounds ("Bergelmir"). More on this will be discussed in the next volume of the Marby Rune Library.

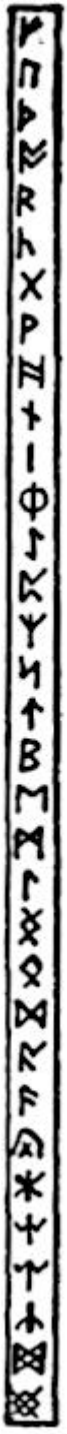
Between the larynx and the area of action of the tongue-tip and lips lies the small world through which we can influence the great world—as creators and producers—through the consciously formed and spoken dynamic rune-word.

On Some Aspects of the Degradation of Language

When the Germanic race still dominated and guided the higher development of humanity, ruling the whole earth, the Germans also brought their runic script and runic language to even the most distant lands. There was no point in teaching the runic language to animal-men with flat, long palates, long tongues, and snout-shaped mouths. Thus, the "language of the gods" was the language of the Germans, the initiates, the race-folk, and the runic signs were their symbols, which the animal-men could not understand.

However, through the mixing of Germanic blood with that of the animal-men, the speech organs of the descendants of this mixture were increasingly altered in some places. On the other hand, a reshaping of the speech organs of the Germanic people also occurred in those areas where the incursion of animal-men into the northern homelands of the Germans led to blood-mixing.

The bastards of the South were taught something of the runic language by their racial fathers or mothers. But it usually remained theoretical, for pronunciation was lacking—as we can still hear today among Jews, where guttural and nasal sounds predominate. Since proper results could not be achieved in this way, all sorts of theories proliferated, developing into "magical" systems and "religious" belief doctrines, supplanting the simple fundamental truths and the knowledge of the necessity of racial, human formation of the speech organs, and of the value of race as the highest religious good.



The southern errors inevitably came to dominate, even in the Germanic homelands, as the Germanic race there became increasingly mixed with bastard blood, i.e., became denatured. In addition, from the southern, self-styled Christian church and from bastards (like Charlemagne), every means was used to suppress knowledge of the runes wherever possible. (See Vol. 1/2 of the Marby Rune Library.)

Thus, it came about that the racial-runic, dynamic shaping and pronunciation of sounds and words was more and more forgotten and neglected. Thus, the tongue-"r" almost disappeared, so-called "sound shifts" occurred, and the pronunciation became corrupted and debased everywhere. The tongue-"r" almost vanished and was replaced by the palatal "r," the sharp "st" was replaced by the animalistic sibilant "sch," "Stein" became pronounced "Schtain," and pronunciation declined and became corrupt in all places. In so-called "Low German," which did not undergo the last sound shift, much of value in pronunciation has been preserved.

The blame for the degradation and debasement of pronunciation lies with racial degeneration, speech habits originating in laziness, and in the blindness, ignorance, pretentiousness, and servility of the so-called "educated" circles of Germany and other Germanic countries. Individual alarmists were always inconvenient, and will remain so, as long as the true nature of a consciously human language as a dynamic language is not generally recognized and observed in speech.

Further details on this topic will be discussed in future volumes of the Marby Rune Library.

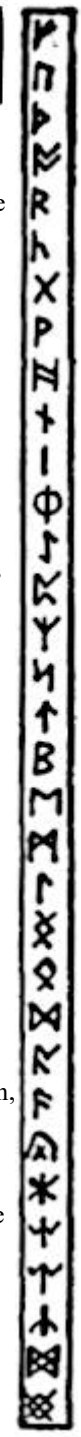
Some Consequences of the Degradation of Language

That the degradation of language in the Germanic countries had to have profound consequences is obvious. Clear insight into the consequences of the deterioration of language, however, only comes when one understands that speaking is a dynamic process. Certainly, even without knowledge of the dynamics of language, one can infer that the degradation of a people's language can harm the sense of national community or national feeling. But the term "national" is a shifting concept, depending on the times. More valuable and enduring than the national concept, or the concept of national community, is the spirit of shared identity that arises from the communal soul of the kin-groups, which externally manifests in a shared language, in common customs, habits, and traditions. This folkish identity is always an expression of one aspect of racial identity, which is anchored collectively in the blood and essence, heritage and character, customs and habits of a race. Naturally, this racial identity suffers greatly when language becomes degraded, is mixed with foreign elements, or—even worse, as happens among parts of a people living in foreign states—is entirely suppressed, for this damages the root of a people's strength.

It does matter which language one speaks. What is certain is that every language works dynamically in a particular way. The only question is, in which manner and direction, and then, how strong the dynamism of the language is. If a language lacks, to some extent, the polar values of dynamism, or if it excessively emphasizes one dynamic pole, then a spiritual, psychological, and physical injury to the people who speak that language is inevitably the result.

This claim may seem somewhat far-fetched. But let us read further.

The changing formation of our speech organs during the act of speaking is accomplished by muscles and groups of muscles. The various tensions of these muscles determine the shape of the larynx, its position—whether high or low—the tension of the vocal cords, the regulation of the breath, the shape and position of the tongue, the shape and posture of the lips, the positioning of the jaw, and so forth. All these muscle groups and muscles are directed by their functional nerves, brought to tension or relaxation, or held in certain states of tension. All these functional nerves terminate in the brain, in the thinking center of the human being, receive their stimuli and commands from the brain, and also request from there the current they need to activate the muscles. Naturally, the same is true for all the functional nerves of the locomotor system, which means that speaking in harmony with certain bodily positions and movements must have an especially dynamic effect!



Proper, clear, thoughtful speech naturally requires a well-balanced stimulation of the functional nerves from the brain, and thereby also produces conscious thinking, which continues to operate even when not speaking. Clear formation of pronunciation and what is to be said demands clear thinking beforehand. Mastery of good speech form is a result of mastery over the material of thought through conscious activity of thought. Therefore, a degradation of language also lets thinking become degraded, lowers the ability to think, and allows laziness of thought—the worst disease of humanity—to take root. A people that lets its language decay ceases to think, and thereby loses its right to freedom, development, and survival.

The nature and power of speech, the influence of speech, and the dynamism of speech are all also based on the following, which until now has not been considered or acknowledged:

There are nerves that lead from the eyes and from the inner ear, ending in the oral cavity. The speech organs are therefore in direct connection with the eyes and ears. The eyes and ears, via these connecting nerves, receive electrical impulses generated in the oral cavity by speaking. Conversely, an especially strong stimulus received by the eyes or ears causes currents to flow through these nerves, which then affect the position of the jaw and the opening of the mouth, and cause an “accompanying seeing” and “accompanying hearing” via the speech organs. Children and adults unconsciously open their mouths when they are surprised or overwhelmed by a stimulus coming through the eyes or the ears.

The nerve connections between the speech organs on the one hand, and the organs of sight and hearing on the other, suggest the idea that one can consciously influence the functioning of the eyes and ears through a manner of speaking in which electrical currents are generated in the oral cavity and then conducted to the eyes or ears. Hundreds of rune practitioners have reported that their eyesight and hearing have significantly improved since they began rune exercises in combination with conscious, dynamic speech. From this, we can infer that, conversely, the degradation of language and careless pronunciation can naturally cause harm to the sharpness of vision, hearing, and even the sense of smell.

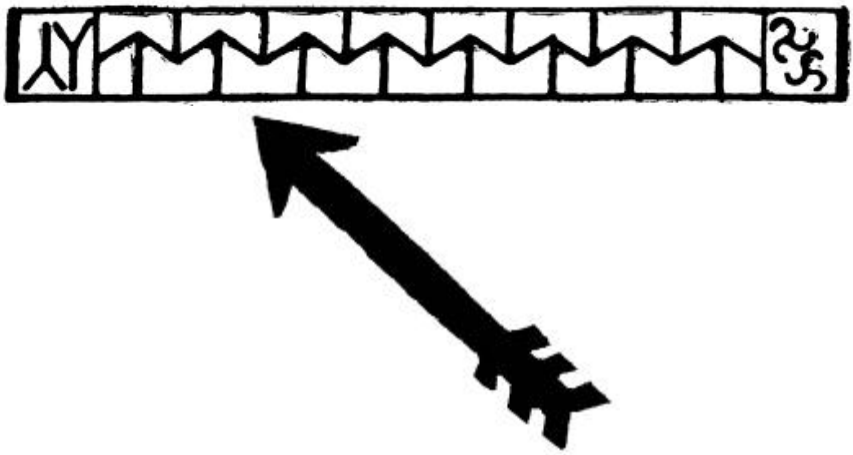
The importance of dynamic speaking and the dangers of language degeneration become even clearer to us when we consider the following facts and relationships, which, to this day, have never been acknowledged or considered:

Within the oral cavity, there are more than two hundred nerve endings. The nerves involved are connected to all areas of the autonomic (vegetative) nervous system; the electrical values produced in the oral cavity by conscious dynamic speech are picked up by certain nerve endings according to the location of their production and transmitted to the relevant area of the autonomic nervous system. Since the autonomic nervous system governs all unconscious processes—among other things, the secretion of internal glands, digestion, regulation of bile, shaping of emotional responses, and much more—by means of dynamic speech, we also gain influence over our autonomic nervous system. Thus, without much effort, through the conscious use of the dynamic rune-language—and especially in connection with appropriate bodily postures and movements—the greatest, previously undreamt-of healing possibilities are open and available. In thousands of cases, rune practitioners, since I published the system of rune-gymnastics, have achieved success by this method, as has been confirmed even by notaries.

In light of these relationships and facts, it is fully justified to conclude that general language degradation and inadequate pronunciation, which are not capable of producing beneficial electrical fields and values in the oral cavity (by taking the speech poles into account), must inevitably lead entire peoples to become spiritually and physically weak, sickly, and susceptible to all sorts of depressing and debilitating influences.

Thus, I have only touched upon some of the harms that arise from language degeneration and poor, unclear, and incorrect speech formation and pronunciation. The number of such harms is, in fact, much greater than indicated here. It must be left to later volumes of the Marby Rune Library to provide further important insights in this regard.

(I testify and close here!)



(I bear witness and seal it!)

The Designations of the Individual Racial-Refinement and Rune Exercises

It has become apparent that it is necessary to number the individual rune exercises, rune postures, vocal (raun) exercises, breathing exercises, movement exercises, and thought exercises, so that in later volumes of the Marby Rune Library, in the rune courses, and elsewhere, a short reference to the number and page will suffice.

For this reason, in the future all rune exercises — and also the previously published exercise instructions — are to be numbered. For that purpose, in the following section, the exercises already published will again be listed with their respective designations. In future, the number and type of exercise, the page on which it can be found, and the volume of the Marby Rune Library containing the corresponding exercise with all further explanations will be given.

Abbreviations to be used henceforth for the positions of the body, limbs, movements, breathing, etc.:

The Body and Its Limbs

G = Whole-body posture
K = Head position
A = Arms
OA = Upper arm
UA = Lower arm
RA = Right arm
LA = Left arm
ROA = Right upper arm
LOA = Left upper arm
H = Hands
RH = Right hand
LH = Left hand

B = Legs
RB = Right leg
LB = Left leg
OS = Upper thigh
US = Lower thigh
ROS = Right upper thigh
LOS = Left upper thigh
F = Feet
RF = Right foot
LF = Left foot

Types of Exercises

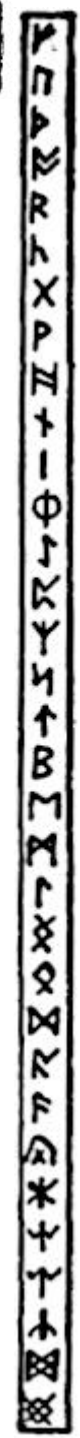
E = Introductory exercise
M = Intermediate exercise
N = Follow-up exercise
D = Thought exercise
RA = Rune-breathing exercise
DA = Continuous exercise
L = Sound exercise
S = Tone exercise
LS = Sound–tone exercise
G = Self-help exercise
B = Movement (motion) exercise
O = Location-bound exercise

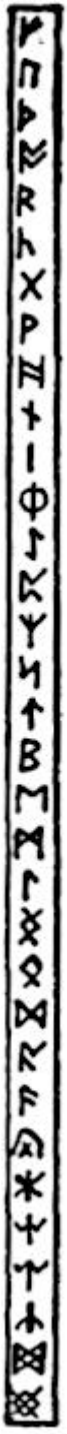
The Same in Alphabetical Order

A = Arms
B = Legs
D = Thought exercises
DA = Continuous exercise
E = Introductory exercise
F = Feet
G = Whole-body posture
H = Hands
B = Movement (motion) exercise
K = Head
L = Sound exercise
LS = Sound–tone exercise
LB = Left leg
LH = Left hand
LOA = Left upper arm
LOS = Left upper thigh
M = Intermediate exercise
N = Follow-up exercise
O = Location-bound exercise
OA = Upper arm
OS = Upper thigh
RA = Rune-breathing exercise
ROA = Right upper arm
ROS = Right upper thigh
RB = Right leg
RF = Right foot
RH = Right hand
ROA = Right upper arm
ROS = Right upper thigh
G = Self-help exercise
S = Tone exercise
UA = Lower arm
US = Lower thigh

We see from these examples how, in the future, any exercise that is recommended can be quickly identified and supplemented with further explanations as needed.

The first rune exercise shown here can be found as the “Whole-body posture exercise” in volume 1/2 of the Marby Rune Library.





That would be: Whole-body posture exercise 1, volume 1/2 of the Marby Rune Library, 1st edition. Abbreviated: (G. 1 – p. 71, Vol. 1/2 MRB 1)

Or: Tone exercise 9, volume 1/2 of the Marby Rune Library, 2nd edition — abbreviated: (T. 9 – p. 72, Vol. 1/2 MRB 2)

We now find listed below once again the exercises published so far, now numbered, and following them, additional exercises not yet released.

According to the principle: *"From the deepest materialization, strive upward toward divinity!"*—we begin our exercises with the pure resonant sound of the deepest materialization and greatest directional power, with 'i'. From there, we proceed to the 'u' exercises. In this order the other exercises follow in sequence.

The 'i' and 'w' rune exercises will be treated separately.

And so, together with the numbering of the exercises already published, we shall immediately include the first rune exercises that appeared in Volume 1/2 of the Marby Rune Library, in order to present within the book series *"Racial Gymnastics as a Path of Racial Elevation"* a complete whole.

Rune Gymnastics is Racial Gymnastics. I did not emphasize this in the years when Volumes 1/2 and 3/4 of the Rune Library appeared, because the time was not yet ripe. But I pointed out that Rune Gymnastics is the gymnastics of the Germanic race, its path to race and necessity.

I would give Marby Rune Gymnastics a thousand other names if thereby I could induce the Germanic peoples to perform the rune exercises — for the daily practice itself is the essential thing, and the effect, in any case, lies in an elevating and clarifying direction.

The first Exercises of the "i"=Rune

Exercise time: Always.

Exercise place: Anywhere possible.

Purpose of the exercise: Strengthening of the body, release from waste and impurities, release from psychological inhibitions, strengthening of self-consciousness, and general rejuvenation.

"i"-Rune Form Exercise

Rune posture:

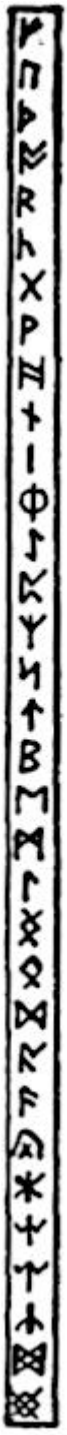
1. Standing body: Eyes straight ahead, chin tucked in, shoulders slightly raised, chest expanded, lower back slightly arched, abdomen drawn in, knees locked. When standing: feet at a right angle. When walking: feet pointing straight ahead. Arms hang loosely, elbows slightly bent, palms forward in a cupped shape. Overall posture: military stance.

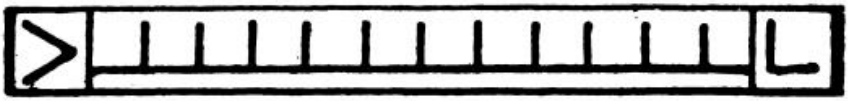
2. Sitting body: Upper body as above. Knees held close together, feet together. Palms rest lightly on the knees. Arms close to the body.

3. Walking body: Upper body as before. Arms slightly moving at the elbows, palms slightly forward in a cupped shape. Push off the rear foot with the ball of the foot while walking.

Practice daily.

Students are asked to provide their address. Advice will be given as time allows. Two hot baths per week aid in further removal of impurities. If ulcers appear, that is a sign that the body is purifying itself. Hot full baths and intestinal flushes assist this process further. The main goal at first is to cleanse and gain control of the body. No harm can result from the exercises. In later rune books, further posture exercises will be given. Avoid hatred, envy, and brutal lustful thoughts. Be sexually moderate without self-repression. Let reason decide. In all respects, one should orient oneself toward growth.





Rune Form Exercise – Rune Speech Exercise

1. Inhale: Duration 5 seconds = seven steps in normal walking rhythm. Not longer at first; those who cannot yet inhale this deeply should gradually increase to this duration, starting with about 4 steps.

2. Sing softly the sound "i." At first in a tone and pitch that feels most comfortable. Do not sing with a wide mouth. **Practice several times daily.**

3. From this tone, move upward in pitch without regard for a musical scale. Do not pause during the tonal transition. **Practice several times daily.**

4. Hold the "i" tone for about 10 seconds — roughly 12 walking steps or longer. **Practice several times daily.**

5. Let the tone flow through the body from bottom to top, then from top to bottom, and again from bottom upward. Begin with a deep tone, raise it gradually, then let it descend again (vibrational wave). Duration of "i": initially about four seconds at most. **Practice several times daily.**

6. The same exercise, but skip from the lowest tone to the highest tone that can be sung softly without strain. **Practice several times daily.**

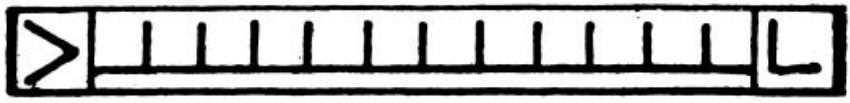
7. The same, but begin with the highest tone and skip down to the lowest. **Practice several times daily.**

8. The same as before, but begin with the **deep tone** and skip to the **high tone**. Exercises 6, 7, and 8: Duration of singing the "i" is about **4 seconds**. Practice several times daily.

9. One must proceed **systematically** through exercises 1–8, in the correct order. Each new exercise should be taken up **gradually**, one after the other. Thus: first one accustoms oneself to proper **inhalation**. To inhale correctly, one must first **exhale completely**. The practice of exhalation and inhalation should be done continually—especially while taking walks in nature.

The **second exercise** should be practiced **alone** for at least **seven days**. On the **eighth day**, begin the **third exercise**, while continuing the second alongside it. After another seven days, add the **fourth exercise**, and so on.

This is the **slow path**—but it is the **safer path**. No day should ever be skipped.



In total, the practice time should be between **half an hour and one hour** daily. However, one may proceed more quickly if desired.

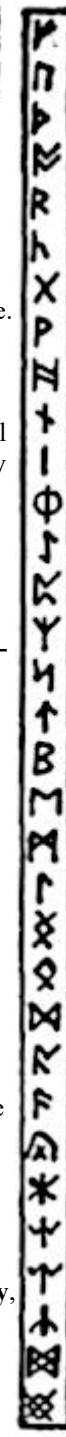
In some practitioners, the **effect of the "i"** will appear in the body **immediately**. These practitioners may shorten the time before adding the next exercise to **four days**. However, I do **not recommend** shortening the period further. Only in cases of the utmost necessity may additional reductions be made. Those who advance more rapidly must, of course, **practice for longer periods each day**.

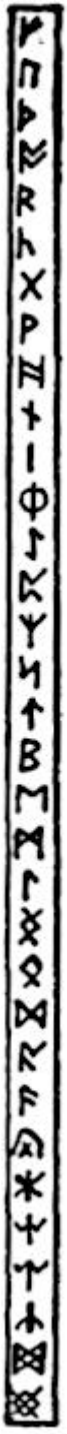
The **safest way is the slow way**, not least because it allows the spiritual and physical transformation to occur without producing crises of mood or bodily purification crises.

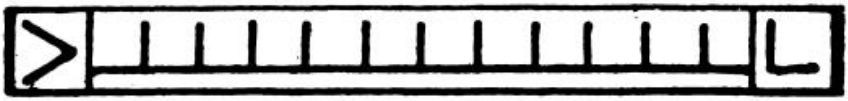
Above all, the aim is first to **align the body toward a conscious "I"-direction**, and to let this alignment resonate through the body in sound. In the **upright, conscious posture**, we find before us the **military basic stance**—a proof that in the training system of the old army, something of the **ancient rune-practice methods** was still preserved. However, in that context, the posture merely served to make the bodies of recruits and soldiers into **receptive antennas**.

What was practiced in the **Prussian army** at that time was already a form of **rune-magic**. For us, the matter now concerns making ourselves **receptive** as well—to the **I-rune direction** and its forces. But we do not make ourselves receptive in order that others may command us; rather, **we command ourselves.** Always and at all times, when we assume the **I-rune posture**, we hold the thought within us that we wish to draw in—from the **infinite expanses of the heavens** and from the **center of the Earth**, two opposing directions—forces that flow toward one another, so that they may become **I-conscious** within us.

Thus we draw **consciousness of eternity** from the infinite spaces of the heavens into ourselves, as well as consciousness from the evolutionary history of the Earth. A tremendous power—manifesting in us only according to our capacity—then flows through our **physical field of sensation** (the **psychic aura**), through our **life-force field**, and through our **body**, when we consciously orient ourselves toward this power. Through daily mastery of this current, we become **a self-conscious soul**, the **I-rune itself**. We become a **great personality**, an **individuality**. Once we have become this, then by progressing in the further rune exercises, we will shape from the **forces of heaven and earth** that which we need for the **struggle for existence** and for the **struggle on behalf of our brothers and sisters**, in the present and in the future.







Four Meditation for the I-Rune Exercise

"I will, I-consciously, unite Heaven and Earth— to be an **antenna** for the rays and waves of the **primordial force**, which further awaken and strengthen the **I-consciousness** within me!

I will experience everything with I-awareness, I will act with I-awareness in all things to come, I will be my own, I-consciously!

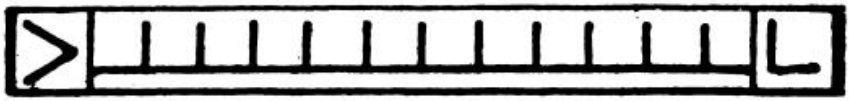
Thus do I draw power from the **deepest depth**, from the sphere of the Earth, and from the **greatest height**, from the sphere of the **super-world space**—the two sources of physical and spiritual-psychic life—by directing, speaking, and stretching myself toward both sources, and letting the currents of these power fields flow through me!

Since **Holy Scripture**, **holy word**, and **holy deed** are in harmony, I form with my body the **I-rune**, speak and hum the vowel sound *'i'*, and thus bring my body into rhythmic vibrations—vibrations corresponding to a certain cosmic ray, the ray of the **I-rune**, and to the wave which, passing through my body, transforms the **I-consciousness of the All** within me into my own personal I-consciousness!

My body is now the **antenna of the holiest I-consciousness ray**, which flashes through me from worlds millions of light-years away down to the **center of the Earth!**

I align all currents flowing above, below, and beside me—even the finest ones—parallel to my body, so that these streams may **calm**, **strengthen**, and **empower** me!

Something in my body begins to **blossom**. Of itself it wishes again and again to assume the **sacred posture of the I-rune.** The **upright human being** *is* the I-rune. **The I-rune—that am I.** The direction from above to below is the **innate direction** within me, formed in **flesh and blood!**"



The first Results of the I=Rune Practice

1. A sudden, remarkable **warming of the entire body**, along with a wonderful **strengthening and revitalization**.

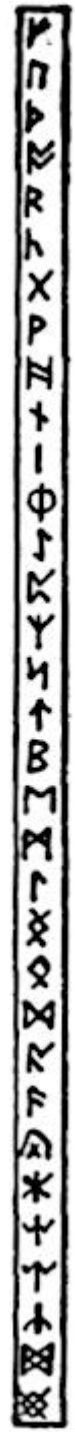
2. A **feeling of lightness**, of **youthfulness**, and a **joyful sense of safety** within eternal powers and forces flows through the whole body—indeed, through the entire soul.

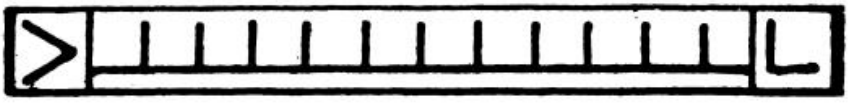
3. A **sense of vitality** and **drive for action** throughout the day.

4. **Thinking becomes clearer**, the **heart calmer**, and one's entire disposition more **hopeful** and **confident**.

5. The **whole being radiates greater awareness**. Wherever one goes, one is warmly received. Disputes, misunderstandings, and disharmonies in the surroundings disappear—either of themselves, or when one merely focuses inwardly on the **I-rune** and imagines oneself standing outdoors in the I-rune posture, *intoning* the rune in thought. In that moment one projects the **field of the I-rune** outward from oneself into the surroundings and thus, according to one's will, brings **calm and clarity.**

[see pervious I rune exercise sections]





The Sound Runes and Their Exercises

The sound runes (Hall-Runen)—corresponding to the various great spatial realms of the world (in their differing states of density)—are to be practiced first.

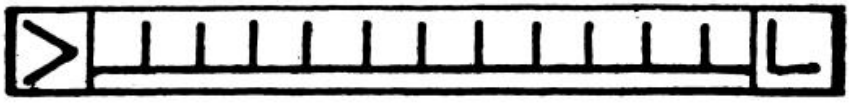
How to Pronounce the Sound Vowels:

Rune Sound	**Pronounced like...**
i	as in Dina, Igel (“hedgehog”)
ï	as in Innung, Inbrunst (“fervor”)
ü	as in übermütig (“high-spirited”), übel (“evil”)
ö	as in glücklich (“happy”), lüften (“to air out”)
u	as in du (“you”), Mut (“courage”)
o	as in Mutter (“mother”), Luther
ô	as in roden (“to clear”), rot (“red”)
a	as in Otter (“otter”)
ä	as in öde (“desolate”), lösen (“to loosen, solve”)
ë	as in öffentlich (“public”), Löffel (“spoon”)
e	as in Lehm (“clay”), Sehne (“sinew”)
ei	as in Elch (“elk”), Geld (“money”)
a	as in adelig (“noble”), aber (“but”)
A	as in Alpen (“Alps”), also

And the Corresponding Rune Postures:

I now present, in approximately 50 illustrations, the basic postures of the sound runes and their associated sound vowels.

The images, shown in front and side view, are authoritative for the body positions to be used while speaking the corresponding sounds. The body postures may be performed either in tension (muscular contraction) or in relaxation (muscular release). The seated versions of these postures are intended for cases where standing exercises are not possible. As for pitch and modulation, follow for now the instructions already given for the I-rune. The exercises listed below are symmetrical, except for the final position of the I-rune, which is asymmetrical. It should be noted that this exercise (with the left hand raised) serves for the purification and strengthening of the maternal inheritance. If, on the other hand, the right hand is raised, this achieves a different effect.



Further information about the best practice sites and their identification will appear in Volumes 7/8 and later volumes of the Marby Rune Library (MRB).

Practice Alone?

If possible, always practice alone and unseen. Only in the case of group exercises (which will be announced later) is it otherwise.

And the Clothing?

Naked is best. However, one should not become cold. Otherwise, wear light clothing, but (except for later exercises, which I will announce) avoid tight belts and similar restrictions — simply loosen them beforehand.

In What Weather Should One Practice?

Do not practice outdoors in rain or fog, as this may cause a loss of strength in the weak. Also, do not practice in baths (in water), unless I give special instruction to do so. In bad weather, practice indoors; otherwise, as much as possible, outside in nature.

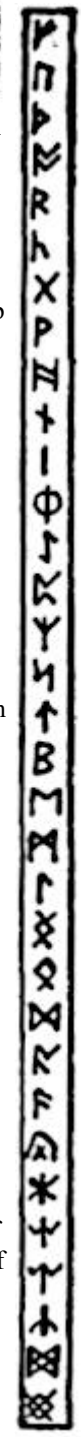
Why Keep a Journal?

Because important ideas and thoughts often come during and after the exercises, which one might otherwise forget. Also, because one should record one's successes.

Should One Speak About Rune-Gymnastics?

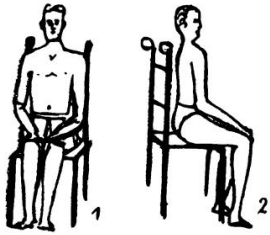
The purpose of the people's community is that one should not remain silent about anything that serves and helps the people's community and its individual members, but rather speak about it.

Where one believes that the Racial Development and Rune Exercises can help, and where one can expect an understanding for what is genuine and true, one should, according to the listener's capacity for understanding, speak of the importance of these exercises. One is obliged to do this repeatedly — even if at first one encounters incomprehension or resistance. Thus, one should show others the paths by which one has found one's own healing.

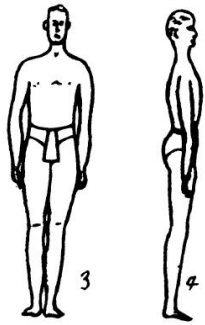


The Sound Vowel i

The "is" (Ih) Rune



A body posture while sitting



A body posture while standing

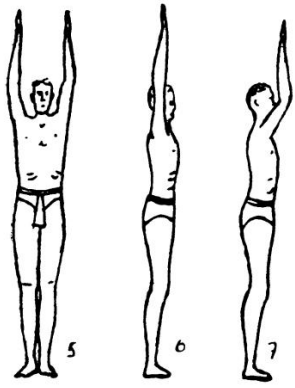
The introductory exercises

Speech sound: I

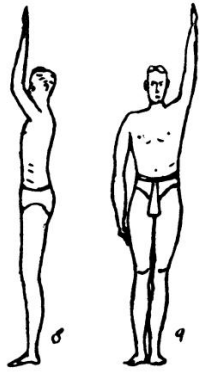
Described in detail previously.

The Sound Vowel J

The "is" (Ih) Rune



1st and 2nd body posture (standing)



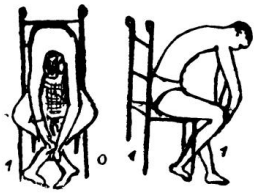
The exercise beginning with the maternal inheritance

Postures of the 2nd exercise sequence.
Speech sounds: I and i

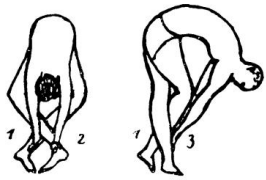
Discussed in Vol. 3/4 of the Marby Rune Library. Detailed descriptions and exercise instructions follow in Vol. 7/8.

The Sound Vowel ü

The yr (yr, ur) Rune
(Yr-Woman)



A body posture
while sitting

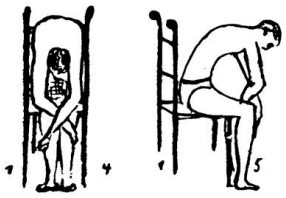


A body posture
while standing

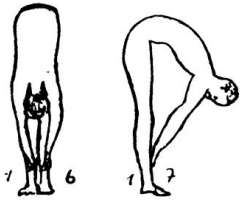
Postures of the 3rd exercise sequence.
Speech sound: ü

The Sound Vowel ü (second form)

The yrz (yr, ur)
Rune (Yr-Man)



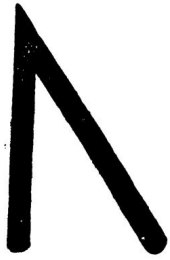
A body posture
while sitting



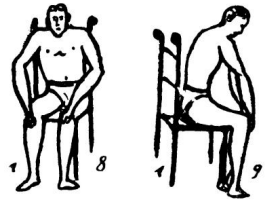
A body posture
while standing

Postures of the 4th exercise sequence.
Speech sound: ü

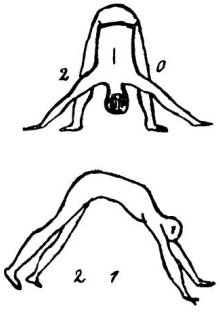
The Sound Vowel u



The ur (uu) Rune



A body posture
while sitting

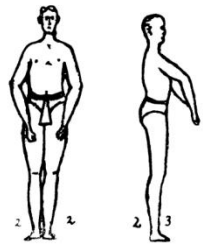


A body posture
while standing

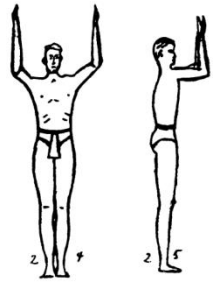
Postures of the 5th exercise sequence.
Speech sound: u

The Sound Vowel U

The urs (Urz) Rune



A body posture while standing

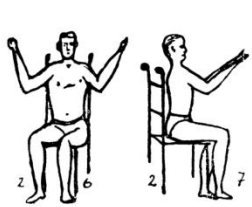


Another body posture while standing

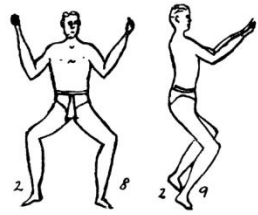
Postures of the 6th exercise series.
Speech sound: U

The Sound Vowel O

The perth (os) Rune



A body posture while sitting

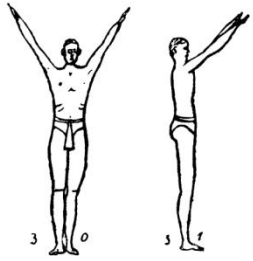


A body posture while standing

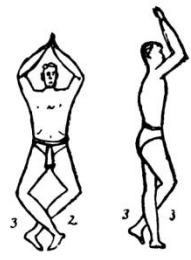
Postures of the 7th exercise series.
Speech sound: o

The Sound Vowel Ô

The ōs (ō) Rune (Old-Rune)



A body posture while standing

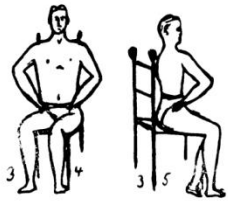


Another body posture while standing

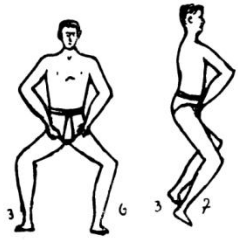
Postures of the 8th exercise series.
Speech sound: Ô

The Sound Vowel Ö

The ger (g) Rune
(also göt-Rune)



A body posture
while sitting

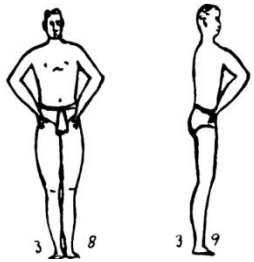


Another body posture
while standing

Postures of the 9th exercise series.
Speech sound: Ö

The Sound Vowel Õ

The thorn (þ) Rune

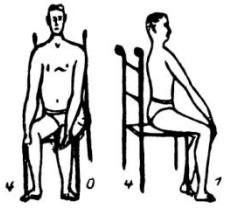


A body posture while standing

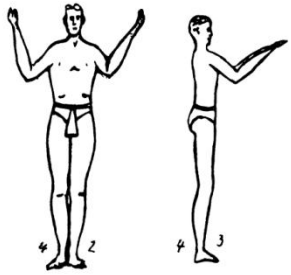
Postures of the 10th exercise series.
Speech sound: Õ

The Sound Vowel E

The ear (es) Rune



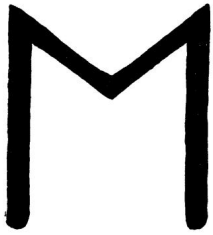
A body posture
while sitting



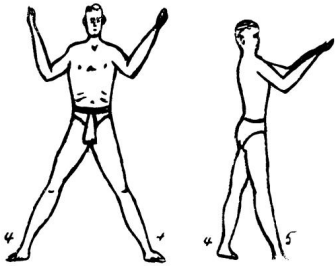
A body posture
while standing

Postures of the 11th exercise series.
Speech sound: e

The Sound Vowel Ê



The man (e) Rune

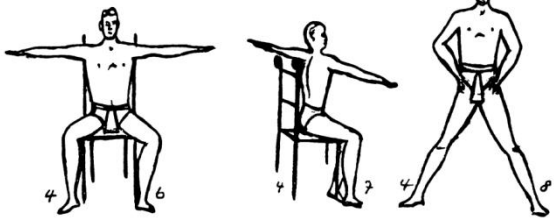


A body posture while standing

Postures of the 12th exercise series.
Speech sound: E

The Sound Vowel A

The acs (as) Rune

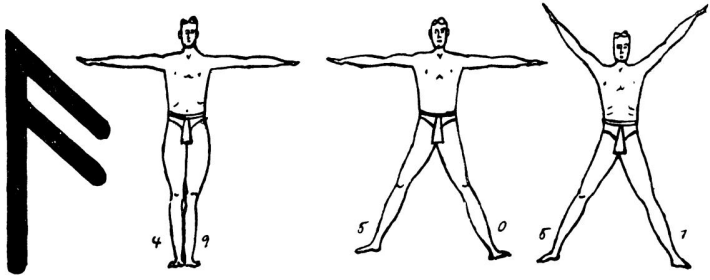


A body posture while sitting

A body posture while standing

Postures of the 13th exercise series.
Speech sound: a

The Sound Vowel Â



The ast (as) Rune

A body postures while standing

Postures of the 14th exercise series.
Speech sound: A

Rune Library Volume 7=8

On the Marby Rune Library

The Marby Rune Library is a book series that publishes at least one new release every quarter. The path of a library had to be chosen in order to do justice to the current times. The content of the Marby Rune Library is unique. No other library brings only new, fundamental, true, valuable, and healthy material. Plain words are spoken here. Although the most important areas are treated—areas that are often somewhat difficult for newcomers—the content of every volume of the Marby Rune Library is written with such impeccable scientific clarity and is so easy to understand that every reader, man or woman, will always and repeatedly read each book of the Marby Rune Library with great benefit.

Thus we hope that this present 7th and 8th volume of the Marby Rune Library brings much joy and uplifting, noble hours to all readers—and, what is most important, leads them on a happy path in life.

The Publisher

Preface to this Double Volume

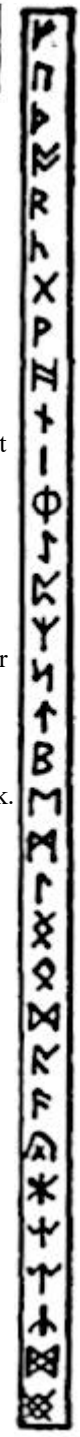
Volumes 7/8 of the Marby Rune Library are now presented in this book. The task of this book is to further emphasize the importance of the devices for "alignment" and rune exercises for the comprehensive and purposefully executed ordering of races. The form of the alignment and rune exercise devices is now introduced here. Further double volumes of the Marby Rune Library will also present more, irrefutable material.

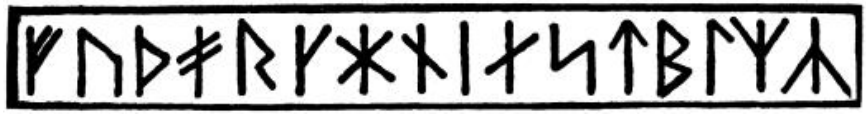
Furthermore, this double volume will deal with the rune language and, as a development, the alignment and rune exercises.

To create good ground among the people—the mother of all progress and culture—for the aspect of racial development I address, I had to write in as popular a manner as possible. Whether those who call themselves scientific circles will at last recognize rune-gymnastics as a means of alignment is only a matter of time. All resistance will be in vain.

We will prevail!

We will prevail, for the truth and the clear evidence are on our side.



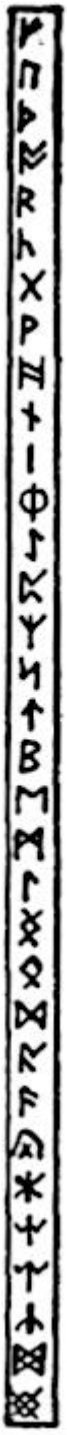


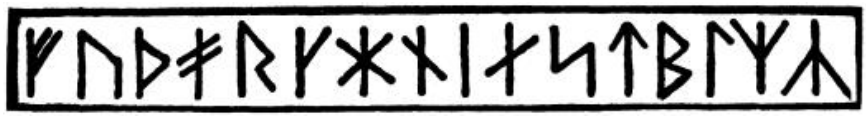
To my honest comrades-in-arms in the struggle for a purposeful and developing racial order, let me take this opportunity not only to thank you for your loyalty, but also to say that we must continue to practice the runes of our ancestors daily and daily carry the idea of alignment through rune-gymnastics into the people.

By this we recognize the preparers of the new, the northern era, the heralds of the new rune age.

With rune-hail!

The Author





Introduction

It might perhaps be regarded as an eccentricity of a private scholar if I were to write extensively here about alignment and rune exercise installations, and if, in Germany and in the lands where Germans now or once lived, there existed only a small dozen such installations. If that were the case, I would have neither the right nor the duty to point to racial gymnastics and the former alignment and rune exercise installations.

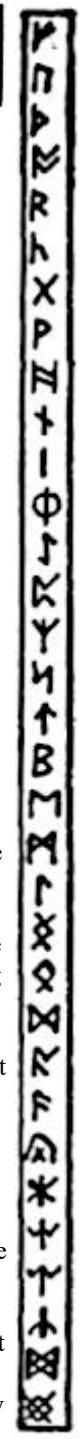
If today only a mere dozen or even just a thousand of these ancient alignment and rune exercise sites could be identified, then racial gymnastics, then rune-gymnastics, would truly have played a tiny role and could not be considered as a form of gymnastics that founded and safeguarded race and culture.

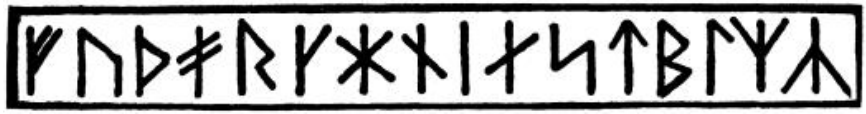
But if hundreds of thousands of such ancient alignment and rune exercise sites still exist or can be proven today, then it is proven that these several hundred thousand alignment and rune exercise sites must once have played a very great role in the life of humanity—and then every researcher is obligated, and all peoples are called upon, to engage with the question: What do these installations mean? And from the outset, to assume that they had a very great—indeed, a decisive—role in the development of that once much higher culture of humanity, a culture which, if we are to be honest, we have not yet succeeded in saving from decline, a role that shaped the face of the earth and the essence of culture itself.

For one must consider: the total number of alignment and rune exercise sites that can still be identified today is not one hundred thousand, but according to my cautious estimate, at least four to five million.

With this, the overwhelming significance of rune-gymnastics is brought to light. If our ancestors considered it so important—indeed, so essential to life—that they did not shrink from the effort and labor needed to create four to five million alignment and rune exercise sites, then they surely knew for what purpose and why they did so.

The task of our time is to answer once again the question of the purpose and meaning of these millions of alignment and rune exercise installations; and if today's German people do not answer these questions, then the leadership of the future will fall to another people, for humanity no longer wants the spirit that allowed these millions of alignment and rune exercise sites to decay, the spirit that has turned the earth into a hell of delusion, power-lust, and greed. Humanity





longs for a true order, and since such an order can only be a racial order, which must be consistently carried out down to its final demands and consequences, such a racial order cannot stop at the ever race-hostile churches, nor at the ever race-hostile capital conglomerates and their beneficiaries, nor can it conclude alliances or non-aggression pacts with these race-hostile organizations and their beneficiaries.

We know today that the will for a racial order must come from within the people. This will, living in the people, is now provided with guidance and means—fundamentally so, as the content of this double volume of the Marby Rune Library will demonstrate.

In volumes 5/6 of the Marby Rune Library, I pointed out the actual significance of the Thing sites, giving a broad explanation. We must regard the Thing sites as former alignment and rune exercise sites.

I also demonstrated the differences in effect between various open-space and closed-space angles, and showed how sensibly our ancestors, according to the purpose of the exercises, weighed and utilized the effects of open and closed spaces against each other.

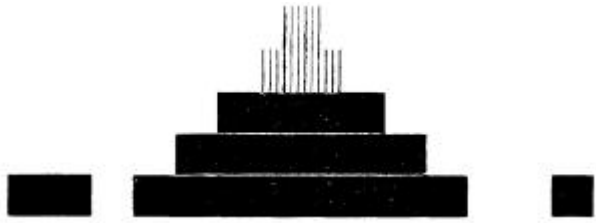
By purposeful application, the influences of sky and earth were consciously balanced against each other in the alignment installations, through the utilization of the radiation of open and closed spaces.

In the alignment installations, all natural forces available to humans were put in service of development and alignment.

It was thus most natural for man, as a citizen of the earth, to first utilize the earth's radiation and its effects.

Therefore, in this book, within the overall picture of alignment installations, the important underground alignment installations will first be considered and clarified.

In the appendix, a number of pictures will provide further evidence.



What is Culture?

Someone who has only a little culture does not even know what the meaning of the word "culture" actually is. What today, and for thousands of years in the South, and for about fifteen hundred years in Europe, has been called "culture," was not and is not culture.

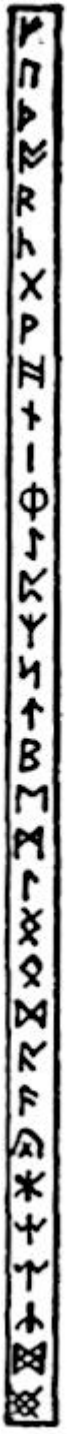
Culture is not just external things. Culture does not show itself in the "nice living room," in polished fingernails, in artistic, literary, technical, religious inclinations and abilities, or in so-called intellectual culture. It was not culture when the Greeks in former times lived only for themselves in certain classes and strata, did not cultivate the lower races of the land, and thus perished. There was no culture in Egypt, which died through its slave people. There was no culture in the state of the Louis of France, of the France which, as a "land of culture," is still regarded by all, in truth, as utterly lacking in culture.

Culture lives in the entire people, or it is not culture at all. Culture is racial order and racial breeding!

For culture does not live at the expense of the people; culture does not consist of thin upper layers refining themselves in external things and in extravagant ideas.

If the Germans who came to Greece had led the native population of the land to racial cultivation, Greece would still be a Germanic cultural land today.

If the Frisians who went to Egypt had shaped the native population according to the racial order of their Frisian homeland and gradually raised their race, Egypt would still be a Germanic cultural realm today.



If France had not already given up racial order and racial breeding before Charles Martel, France would not be the outpost of the Negro race of Africa today.

Where and when the white peoples forgot culture, where and when they gave up racial order and no longer pursued racial breeding for themselves and for the lower races, there came the mixed breed, there came the Jew, the Negro, and the Mongol, there came the human mush upon them and fulfilled the judgment that the Nordics had passed upon themselves.

Culture is racial order and the law of racial breeding for all—for all people living in the land, for all people living on the continent, for all people of the earth.

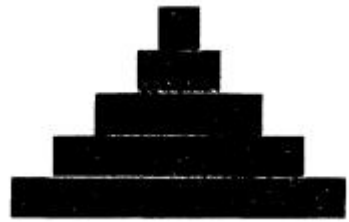
That culture through the formation of races, with or without privileges for certain races, is neither culture nor sustainable, is something that all peoples and their leaders should finally understand.

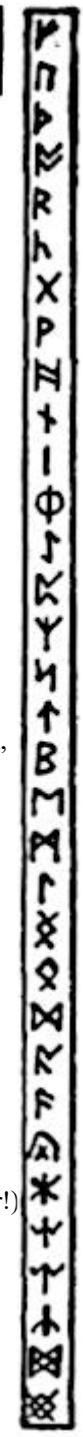
The government that the German people have had since January 1933 is the only government that, with the beginnings of nurturing good hereditary stock and with the beginnings of racial order and racial breeding, has grasped the meaning and the goal of true culture.

That Germany should not remain alone in this must be the aim of all people and nations who know what "culture" truly means, what culture truly is.

Culture is higher development. Without care for racial hereditary stock and for physically and spiritually higher values, there is no higher development; culture is cultivation. Cultivation is culture.

Where there is culture, everything is devoted to the cultivation of the entire people! That is how you recognize culture!





Cultural Evidence

Every people and every culture leaves behind something characteristic and noble for later times—something that was either adopted with the living space of the people (thus originating from another people who once lived in or shaped the culture of the land) or was a creation unique to that people itself.

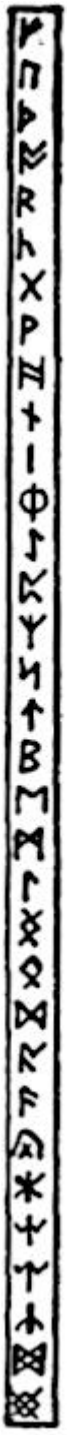
The view represented by the author of this book is increasingly being confirmed: namely, that the ancient cultural evidences we find in China, Japan, India, indeed throughout all of Asia, as well as in Africa and America, are not creations of the peoples who now inhabit those lands, but rather originated from, or were determined by, the Aryans of the North.

However, wherever the ancient cultural evidences are most present—through the still-existing script characters, through language, custom, and tradition, and above all in the thinking of the people—wherever these are most firmly anchored, there is also to be found the people whose ancestors once left behind these cultural evidences.

The greatest correspondence between the ancient cultural evidences and the people living today—between their worldviews, their customs and traditions, their language, their sense of law, their religious and spiritual foundations—is to be found in Central and Northern Europe.

Therefore, here would be the cradle, the place of origin of humanity's culture; here, too, the most original cultural evidences (evidences of racial order!) must be sought.

Now we know, however, that the less cultivated peoples of the Mediterranean countries and the Asian continent have, over the past two millennia, repeatedly flooded Central and Northwestern Europe—at least in part—and that the bastard views of the Jewish-Romans gradually became



entrenched throughout Europe, destroying as much as they could of the original highest culture of the earth.

Above all, the cultural evidence (the alignment institutions) that the population of the conquered territories had still cherished and maintained from ancient times was destroyed, discredited, or reinterpreted.

This was relatively easy with the script of the ancient Germans, the runes. They were simply forbidden; their use was punishable by death. Existing rune inscriptions were collected and burned, rune stones were smashed.

Praying in the rune language was likewise punished as "sorcery," with the death penalty. Latin and Hebrew were introduced as the authoritative languages. This was the case until the Germans themselves had so corrupted their own language that it could no longer pose a threat to the conquerors, and the connection of the people to the understanding of the few remaining old documents was severed.

Yet, a very important piece of cultural evidence still exists—and most Germans today are not even aware of it—in the Germanic landscape itself, in its forms and names.

They also managed to deal with the names here and there: landscapes, places, rivers, mountains, and landmarks were simply renamed. Other names were invented—names that meant nothing to the people but were intended to mean as much as possible to the conquerors, to make their rule over the land easier and more secure.

But the knowledgeable among the people did not remain idle. Where possible, they did not give up old names. They invented cover names, sometimes nicknames, mocking or ridiculous-sounding names, to mislead the invading pack of "culture-bringing" robbers.

Thus, the "Babylonian confusion of tongues," which began in the South when the bastard priest-castes came to power there, also spread to the names of the Germanic landscape, and today it is not very easy to disentangle the confused threads.

Least of all, however, could the riffraff pouring in from the Jews—and the subsequent "upper class" who traitorously allied with them among the Germanic peoples—destroy the cultural evidence present in the forms of the landscape.

The forms of the landscape and the character of the land have, for the most part, remained the same to this day.

However, if today the cultural evidence of the old Germanic era is discovered, then, according to circles that do not want true national community, it must quickly be turned into an "academic matter," in order to make the whole affair as complicated as possible, to divert it to a false track, and to obscure it.

The people are to be kept away from practical application. As long as that can be done, the privileges of the "educated," who base themselves on the southern bastard culture, can also be maintained.

Practical application?

For what purpose did the Germans, the Aryans of the North, everywhere they lived or went, shape the landscape?

How can the cultural evidence still present today in the forms of the German landscape be made useful again, in order to recreate the valuable aspects of ancient Germanic culture?

By first arriving at the right conclusions about the purpose of the once-created landscape formations as they still exist today, and second, by doing again what these landscape formations once aimed to achieve.

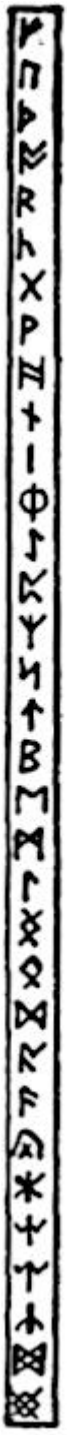
So we must ask ourselves:

For what purpose did the Germans, the Aryans of the North, everywhere they lived and wherever they went, reshape the landscape?

What moved them to pile up mountains, build round and long hills, reshape existing mountains, erect pyramids (among others in Mexico and Egypt), dig pits, set up long avenues of stone columns, construct underground passages, divert rivers, erect sky-reaching structures, and—with endless labor and apparently according to a unified plan—shape the face of the earth?

"These installations all served cultic purposes!" says the "scientifically educated" person. Because that is what the "scholars" have told him.

Nonsense, we say, this business about "cult." For the cultus of the last 2,000 years, which Rome introduced or continued in traditions from ancient times, was prominent and emphasized enough—yet at most, only churches and monasteries were built. Even in India and China, where we do indeed find a lot of cultic activity, it goes no further.



"The Externsteine have been identified through excavations under the direction of Prof. Dr. Andree of Münster as a Germanic sanctuary, which undoubtedly served the solar cult," say the "Friends of Germanic Prehistory," following the capable Externsteine researcher Teudt.

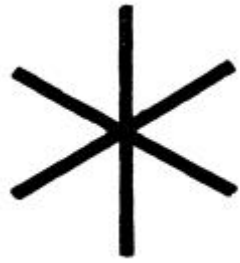
Once again, "cult"—and now even "solar cult," we say. Surely you are not trying to tell us that our ancestors were sun-worshipers. We will not follow in your mistaken footsteps, dear people! We are forging our own path today through the forest of errors of the millennia.

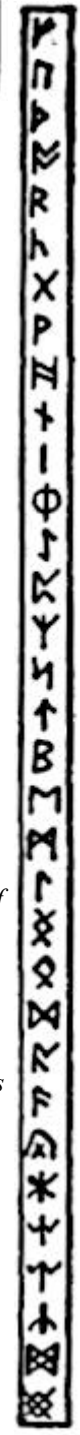
The ancient sites found throughout Germanic lands—no longer mysterious to those who practice the runes—did not serve any cult, but a purpose.

These painstakingly constructed sites in the knowledgeable Germanic age were not dedicated to a faith, a god, or a plurality of gods, nor to sun worship, nor to moon worship, nor to the veneration of any planet.

These extensive, carefully considered, planned, and generously implemented installations—of an era that is today often described as "quite primitive and poor," but which in truth was the greatest era the earth has ever seen—served the cultivation and development of the individual, and served entire peoples as gardens and sites for cultivation and rune exercises!

So now let us approach the cultural evidence (for "cult" does not make culture!) as we find it in Germany and in the formerly united Germanic lands, and with it the old, proven institutions and paths of cultivation.





A Few Words on the Current State of Genetics

Genetics and racial science are a new science among academics, but an ancient science among the people, as all customs and traditions of the Germanic peoples attest.

Regarding the views of scientists on the possibilities of heredity, we read in the book by Dr. Hans Krauß-Ansbach (published by Ärztliche Rundschau, Otto Omelin, Munich), among other fundamental things, the following:

Some hereditary physical characteristics: *"Inherited traits include: body size, length of the bones, length and width of the head, color of the skin, hair, and eyes, shape and position of the eyes, cross-section of the hair, shape of the nose and ear and chin, dental structure."*

Some hereditary characteristics: *"Both mental and physical dispositions are hereditary values in humans. Brain size is also regarded as hereditary. Furthermore, character traits such as courage, loyalty, strength of will, energy, self-control, passion, frivolity, conscientiousness, dexterity, shyness are also hereditary, as are memory, aptitude for music and painting, clever calculation, and literary talent."*

How far individual traits should be considered dominant or recessive is still not fully agreed upon. The observations of so-called "scholarly families"—musicians, inventors, and artists—support the idea of dominant traits.

On changes in outward appearance arising during life: *"These arise through environmental influences, such as different diets, physical activity, and even changes in temperature. Even upbringing must be regarded as an*

environmental influence in this sense; thus, 'well-bred' can never take the place of 'well-born' in the sense of racial hygiene."

Are such acquired traits inheritable?: *"Scientists have long argued about this. The vast majority now reject the possibility of inherited acquired characteristics."*

So much for Dr. Krauß.

Another view on the above statements:

Regarding the external changes that arise during life, it should be said that the deteriorating changes mentioned by Dr. Krauß also belong to this category.

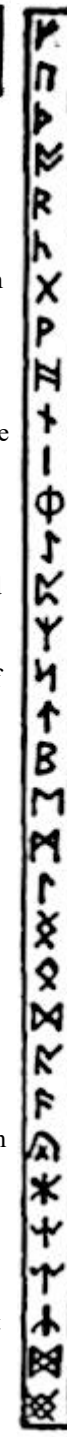
However, these are prevented and counteracted by racial gymnastics, which meet the radiation needs of the racial human being. All environmental influences, every diet, every physical activity acts through radiation values on the genetic makeup and the racial constitution of the person.

It must also be said that outward change in a person is gradually followed, at least, by an internal, spiritual change. Every enduring external change that approaches the true racial type also brings about, little by little, an internal spiritual change.

It is so that germ cells have a certain species-conserving tendency, but it is certainly also true that an influence on the germ cells is possible, and that this species-conserving tendency can be strengthened.

If one were to deny the possibility of influencing the germ cells, one would have to affirm that the Aryan as a racial human, so to speak, appeared fully formed out of nothing, without previous development and without the capacity for development.

That our ancestors understood and valued upbringing as a means of maintaining and improving genetic stock is proven by the words "artig" (=typical of the kind) and "unartig" (not typical of the kind, "naughty"). In the word "erziehen" (to educate or raise), the sense is also contained that one wants to draw something out that was not previously present in finished form. Any fatalistic view was alien to our ancestors—even in questions of development. They knew: racial characteristics are developed, even if slowly.



Every form of fatalism is un-Germanic. It is also un-Germanic for a person with poor genetic stock to say: *"I was born this way, I can do nothing to improve myself or my descendants, so I won't bother to try."*

The old customs and traditions of our ancestors show, if one understands their meaning correctly, that there once was a well-balanced system of upbringing and strengthening that encompassed all the classes of the people. This was successful for as long and where the Germans were spared from the Jewish-Roman Christianity that opposed all racial science and breeding.

That improvement of genetic stock, physically and mentally, is possible through rune-gymnastics as racial gymnastics is proven by hundreds of reports sent to me. I am prepared to present the material. Because the runes are the foundation of this path of cultivation, the Church sought to eradicate them as thoroughly as possible; they are still uncomfortable for all obscurantists today, and the very important swastika rune in particular is met with the deepest hatred by all open and hidden enemies of the race.

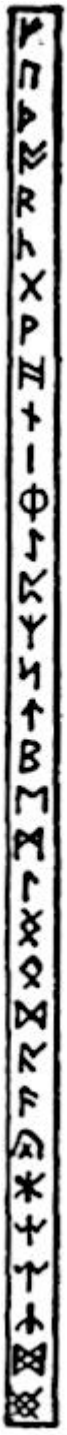
And one more thing: Even if we had to assume that an improvement of genetic stock through racial gymnastics were not possible, that all these favorable physical and spiritual changes actually only emphasized the genetic stock, we would still have to conclude that previously dormant and inactive good genetic stock was awakened and brought into appearance and effect by racial gymnastics.

For us, one thing is important: The results are there!

A few more thoughts on the heritability of acquired traits. Dr. Krauß writes that the vast majority of scientists now reject the possibility of inherited acquired traits.

From experience, and also from the considerations I presented above, we hold the position that the inheritance (continuation) of acquired traits—whether physical or mental—can occur if these traits were acquired long enough before the conception of the child.

The nuclear loops or chromosomes (= color-bearing seeds) that form from the cell nucleus are the antennas of the cell. These antennas of the cell are the seat of hereditary traits, but they are also—and this is their purpose—receptive and destined for certain rays and waves that permeate the body, meant to receive these rays and waves and thus must be able to be changed by the radiation they absorb.



Upon our body, and thus also upon the antennas of our cells, act the radiations of our mental images, our immediate environment, our broader environment (the latter being the magnetic atmosphere of the earth and the radiation of space and heavenly bodies).

The frequencies of individual chromosomes have not yet been studied or determined. If chromosomes responded to every wavelength, we humans would no longer be able to move on earth. The earth would then be overpopulated.

But only very specific, and above all extremely short wavelengths from the cosmos excite the chromosomes of the germ cells, causing attraction between the male sperm cell and the female egg cell, and thus the creation of a new human body.

How far nature's regulation of the conception of a child and the transmission of hereditary material exceeds all knowledge and research results of scientists can be illustrated by the following example:

When I was conceived, the planet Mars stood in the sky at exactly the same position where Jupiter stood at my father's birth. At my birth, Jupiter was at the position where it stood at my father's birth. Thus, my father's Jupiter stands where my own Jupiter stands. A small difference, less than a degree, can be explained precisely by the shifting of the vernal equinox.

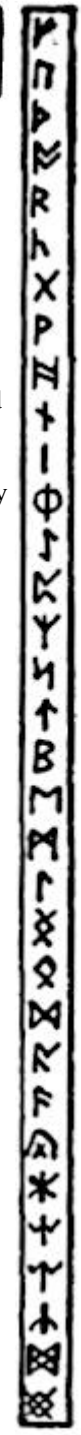
The circle has 360 degrees. Counting Sun and Moon, let's assume 10 planets, which gives 10 × 360 = 3,600 possible planetary positions. The best, rarest combination—Jupiter on Jupiter—occurred at my birth.

But that's not all!

Mars in my horoscope is also at the same point as Mars in my father's. That's the second typical planetary position. Jupiter and Mars thus definitely transmitted certain hereditary qualities from my father to me. Of the 3,600 possibilities, two very rare, even the strongest, were exactly matched.

There are even further correlations.

Where Mercury and Pluto are in my horoscope, the place of Venus is in my father's. Where Uranus is in my horoscope, the Sun is at the same place in my mother's horoscope. I will not mention here the other correlations given by aspect angles for the sake of brevity.



Similar planetary correlations are found in almost all horoscopes between parents and children. Investigating hereditary findings from the side of astrology will one day clarify the whole area. That is certain.

But we also say: If rays and waves from distant regions of the wider environment can determine fertilization, birth, and the hereditary material passed down, how much more must the rays and waves of the immediate environment (which also act on and in us, even through food) influence the hereditary material in higher beings? How much more must the radiation we produce through a certain soul-state and specific mental images in our vital field affect the chromosomes and their structure and behavior?

We transmit to our descendants—this is certain, and it is also proven by the successive generations of musicians and scholars in certain families—not only the radiation of our field of activity to the chromosomes, but also to the later-conceived child, in disposition, tendency, and talent.

Here is another example from my personal experience.

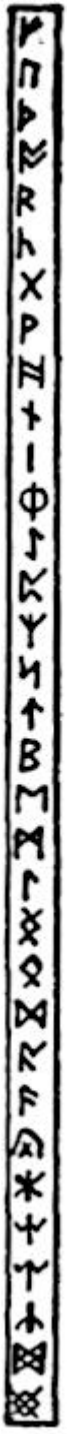
Before the conception of my daughter, I spent weeks for the first time building a large machine. Neither any ancestor of my wife nor any of my ancestors had ever engaged in such or similar work. Yet my daughter inherited—received from the radiation patterns I absorbed while constructing the machine—a tendency and ability, already evident as a child, and a desire to take apart and reassemble all sorts of devices and machines.

I am certain that any father or mother, with strict self-reflection, can report similar things.

The radiation fields that we absorb before conceiving a child, and which we further enrich and intensify in their effect through mental activity and movement, we also transmit to our germ cells—the chromosomes—expanding and slightly altering them in their chemical and radiant nature, or favoring some more than others. If conception occurs, we pass on to the child what we have absorbed. During the child's life, this inherent radiation field now seeks to unfold itself. In this way, acquired traits are inherited and passed on.

On this fact is also based the great success of alignment exercises, for they cause the most natural, highest possible intake of radiation, which must benefit both the practitioner and their descendants.

This experience and this expression of our view is not meant to diminish the importance of racial research and racial hygiene, but rather to



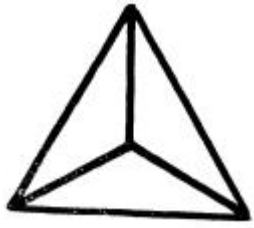
emphasize the importance of racial research and a life-oriented path to cultivation.

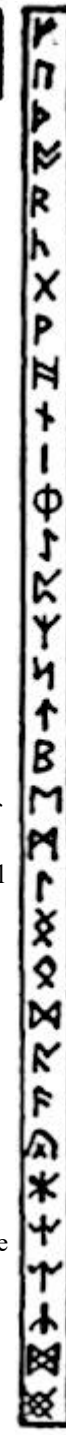
This life-oriented, natural path to cultivation is provided by a form of gymnastics that consciously directs all environmental influences relevant to cultivation, in terms of their radiation value, to the body, soul, and mind, thereby achieving demonstrable results! This cultivation-gymnastics consists of physical exercises that, combined with the vibration of the body through purposeful speaking and singing of certain sounds—ideally in the radiation-rich, open air—are performed.

Changes through athletic activity are recognized by scientists. That racial gymnastics, rune-gymnastics, and their exercises represent the noblest form of athletic activity is certain.

As the kind of gymnastics that encompasses the whole person—not only ensuring the absorption of life-promoting radiations, but also regulating the entire radiation balance of the person—rune-gymnastics will become the harmless, hereditary-improving, people-cultivating method of strengthening for all peoples striving for racial quality, just as it once was. It prevents further deterioration of hereditary stock and improves it.

The people who have an advantage in this will secure their lead in all areas of life, or else all racial theories would amount to nothing before the court of facts.





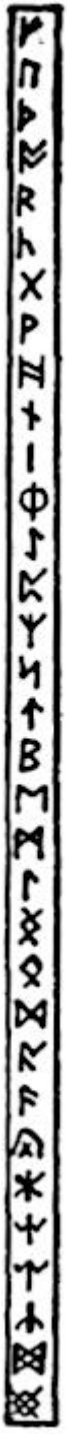
On the Birth and Death of the "Gods"

Superstitious, demon-believing, low-born peoples once spied on Germans here and there when they practiced rune exercises. They saw how the Germans stretched their arms to the sky and shouted certain words. These constantly repeated words were taken by the low-born as "invocations," and the words spoken as the "names" of invisible gods who granted the Germans their strength and abilities.

Thus, the dynamic rune-word became the "name of the god," and since there were many such words, and since, depending on the particular radiation of the landscape, certain words were often used, there arose among these uncomprehending peoples an entire host of "gods" and, in addition, special local and regional "gods."

This interpretation, arising from a lack of understanding among low-born peoples, eventually spread even among the Germans themselves; for now, an imagined god allowed those practicing runes to be lazy, while eloquent talkers, gathered into priestly castes, could live off the people, who only needed to believe in the "gods" or in a single privileged "god" in order to become "blessed." For, notably, striving and growth were now abandoned, and people contented themselves with the static, stagnant state of "blessedness." And with this, degeneration began.

From then on, uplifting rune-exercises were "no longer necessary." One abandoned personal, physical-spiritual-mental cultivation in constant striving, abandoned continual growth. The static, stagnant state of "blessedness" became the ideal.



No one would regard the judgment of a primitive Australian bushman about the intellectual world of a German professor as particularly valuable, foundational, or visionary. Just as the German professor would consider the bushman's judgment irrelevant and regretfully have to reject it—since the bushman simply cannot understand him—so too would our ancestors dismiss, with regret and disregard, the "judgment" that most contemporaries today form or have about our ancestors. In fact, our ancestors would likely have little respect for us and say: *"You want to be our descendants, you want to be Germans and Teutons? Away from us! We want nothing to do with such rabble!"*

The "Germans" of today would say: *"But we know your gods and hold them in high esteem!"*

"Gods?! We never had any gods!"

"But you called upon them, you prayed to the gods!"

"You fools! We practiced rune exercises!"

"But you called out the names of the gods."

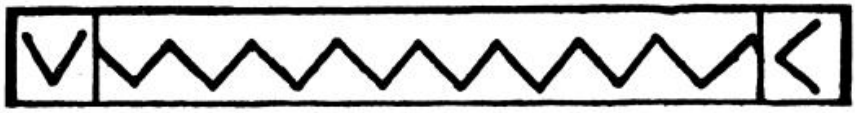
"They were dynamic, working words with which we set in motion or held back and bound the powers that wish to act."

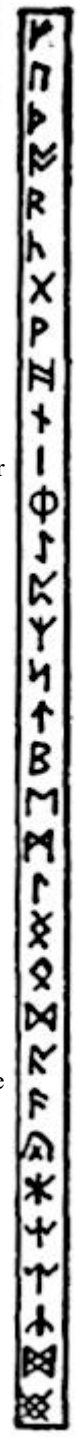
"So Wotan, Thor, Freya, and the others were not gods and goddesses to you?"

"Wode and Wodan and Odin, and Thor and Thrr and Donar and Loge and Freya and Frigga, or whatever else you come up with, were never names of gods and goddesses in our time, but words that are keys to the powers that shape the world. These words—called out or sung in dark nights, or in blazing sunlight, in gentle air or raging storm—these words that we spoke, that we sang, that we shouted during our rune exercises, they shaped what we desired, what we willed. Never did gods listen to us, for there are none! The forces of nature—of heaven and earth, air and water—obeyed us! That is all."

"But the mythology of the Germans tells of the deeds of the gods."

"Mythology? Deeds of the gods? Mythologies were invented when we no longer lived. The 'deeds of the gods' are merely successive effects of the rune-words we sent out as activating words—words that, when they had fulfilled their duty, returned to us like 'Mjölnir,' which you call 'Thor's Hammer.'"





"But certain lands, mountains, and places were once consecrated to the gods."

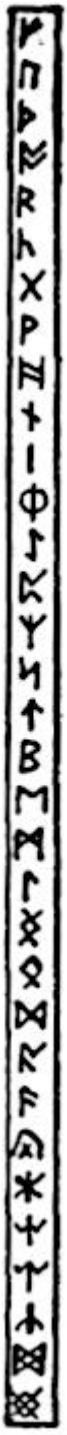
"Not in our time. We knew lands, mountains, gorges, places whose radiation gave certain rune-words a greater effect. We knew, and still know, how to shape the land and intensify the effect of certain words, but to consecrate lands, mountains, halls, etc. to gods who do not exist—gods that only slavish-priestly minds could invent—such phantasmic figures or 'gods'—that is not the Germanic way."

"But every tribe, every people consecrated themselves to some god. The Germans, also called the Teutons, consecrated themselves to the god Tius or Tyr. And so they also dedicated their land, called Tiusland—now called Deutschland (Germany)—to this very god."

"As I have already said, you cannot consecrate a land to a god, because there is no god. The nature of the earth's radiation in Germany is a radiation that corresponds to the dynamic word-group Tiu, Tis, Dis, and Thor and Thr (hence Thüringen, hence also Troll). It is the same with the people who once inhabited this land and again live here today. The radiation of these peoples also corresponds to the dynamism of those words and several other related words."

"Then lawfulness would be the foundation, the beginning, the life, and the end of all things?! Oh! How poor is a world without gods!"

"Even your invented myths, which tell of god-personalities, say themselves that at the end of the world, in the world-fire, even the gods perish and that they are reborn when a new world arises. Substitute for the concept of 'gods' the concept of 'lawfulness' or 'lawful and purposeful governance of existence,' and you have it right. Where man acts purposefully within the lawful possibilities of being, there he is good and belongs to the good; and if you want to call it so, he is a 'god' or belongs to the 'divine.' How then could the world be poor? Or do you not let the good rise up? The truth is: you persecute your good ones, and you do not follow your 'gods,' whom your fantasy has shaped. If only you would at least take your ancestors as an example! Then you would maintain and develop your culture along the path of lawfulness and experience. The old laws still exist. They exist as long as the world stands. Heaven and earth still act as they once did. As before, they send each other streams of power. If you do not make use of these powers, how do you expect to endure, or even to grow? How do you expect to become races without connecting yourselves to the streams of life? How do you expect to become giants in spiritual clarity and creative power, without being of your own kind? How will you understand the path of the rune fathers without yourself becoming rune in daily practice? What



you do not attain, you do not have, and what you do not have, you are not. You build yourselves up through the practice of runes, or you fall apart. Only those who strive for mastery in applying the laws, for their understanding and mastery, become masters of the world and its laws. To master oneself truly means: to practice the runes daily, so that one may draw the most—knowledge, growth, ability, and effect—from oneself, and make use of heaven and earth!

The world is poor, humanity is poor, because it has put tinsel in the place of gold, because it values products of fantasy higher than the people who see, foster, and show the paths of higher development!

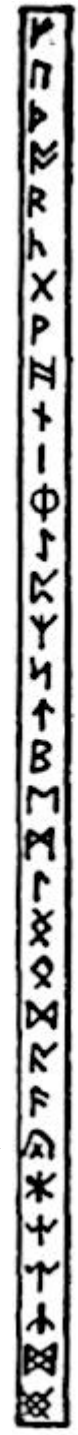
You ‘believers,’ you who believe in fantasy-gods, make the world poor, because you have always fought, persecuted, and killed the good and the striving among men. In those who strive among you, you always find something to criticize. Out of envy, because they are further along than you; out of laziness, because the diligent man is an annoying reminder to the slothful. Your shame turns into rage, and you call this rage ‘zeal for faith’ or ‘steadfastness of conviction.’

What you call your belief is important to you, but in truth it is without effect. Only your striving for physical, spiritual, and mental strengthening determines the value and success of your life.

Whoever truly strives realizes that race is important. Whoever truly appreciates the importance of race knows that the rune-exercises represent the path of development and secure that development.

Gods were invented—delusions of the lazy, whether romantic or demonic.

No one knows the ultimate ground of existence. But this much is certain: Good arises from striving. Those who strive make the world rich; they are humanity’s most precious treasure, they give humanity consciousness, which embraces and masters all worlds.



Clan[6] and family

Almost all prehistoric research today, with few exceptions—and despite the "Germanic" cloak that is currently fashionable—still operates in truth under the perspective of "Ex oriente lux" ("Light from the East"). One of the few researchers who has taken new paths and committed himself to the view that the runes are at least ten thousand years old as symbols, Professor Herman Wirth of Marburg, is now conspicuously being ignored.

It is becoming increasingly difficult to avoid the impression that major academic circles, only out of tactical motives and in order to water down and gain influence over the movement, have suddenly adopted a "Germanic" stance. These circles know, as we do, that the return of Germanic order would put an end to their privileges.

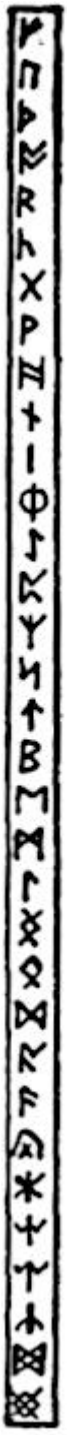
After these brief preliminary remarks on the situation, let us now turn to the path of research itself.

If the research methods that many scholars employ could truly claim to be correct, then they would have to refrain from applying them to the field of ancient Germanic culture research—because almost everything that could be reached, everything that could be demonstrably proven by this method, has been destroyed. And scholars themselves have often enough helped with this destruction.

The next question is whether a scientific researcher today, if he finds something important, is even allowed to publish what he has discovered without harming himself and his status.

---

[6]Sippe, which translates to clan



Truly important and new paths and perspectives, therefore, must be reserved for independent men and women, researchers and thinkers from among the people. If it is already difficult for a scientist to fight against the united academic establishment, how much harder is the struggle for a "layman."

The situation is such that those scientists who really know and are capable—whether openly or in secret—are, in truth (even if they are unaware of it), "outsiders" and most often work hand in hand with lay researchers, receiving their most valuable inspirations from them.

This is because the "layman" has not yet had the familiar blinders put on in youth. The layman is not prejudiced against certain "taboo" fields—astrology, magnetism, earth radiation research, etc. He usually does not spend long on the surface of things, but wants to grasp their core. Thus, every research path gains a different character, and even the most tangled questions are often solved surprisingly simply, quickly, and thoroughly.

The layman also benefits from the fact that he does not need to pay attention to "worldviews" that are meant to create and maintain professional privileges. He draws comparative and enlightening material from all areas of knowledge and experience and does not ask what is "authoritatively recognized" or not, nor what has been stamped as "superstition" or not. For what is truly superstition proves itself as such.

Now, as a practical example:

In the series of opening chapters of this book, I have included this chapter "Clan and Family," because the relationship between these two words also sheds light on many other things.

Why shouldn't there be linguists and their followers who consider the word "Sippe" (clan/kin) as "obviously" derived from Latin?

But the word "Sippe" is undoubtedly Germanic. Siebia, Sippia, Sif—these three forms have survived as "names" of the wife of the Germanic god Thor. (Where the "gods" came from—that is, how they arose out of human error, and what the "names" of the "gods" actually are—I have already explained elsewhere in this book.)

That the words Siebia, Sippia, and Sif essentially fall into the related word groups t-r and l-k follows from the following, briefly outlined considerations.

Thor and Loki are related to the crude remnant of concepts we today call by the "name" Mars. According to mutilated astrological tradition, one of the plants under the influence of Mars is the onion. The leaves of the onion we call "onion-leek." Leek is also referred to as "porree" (the word connects to "pferd" [= horse]). (Both are "pr" words.) In Sweden, the onion is called "lök." Now, in East Frisia, the onion is still called "Sipel." In "Sipel," the relationship to "Sippe" (Siebia, Sippia, Sif) is clear.

Thus, the word "Sippe" belongs to an essential class related to the root class t-r (Thor) and l-k (Loki) = rune-words. Or, put simply: If Thor is Mars, then Sippia is the other, differently appearing Mars. But Mars!—and the number of Mars is the number five. About that, the following: Translated into the language of scientists, it might mean: the word "Sippe" is an astrological word. That would indeed be a "questionable" statement. But, as one sees, it shows where "science" can end up when it begins to judge astrology and runes.

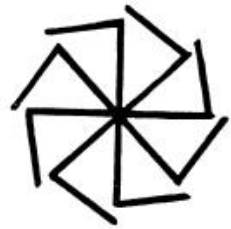
I will say more on these points elsewhere.

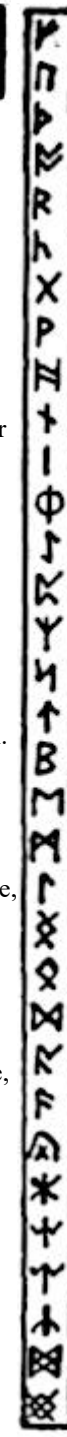
Now, the word "Familie" (family).

Many linguists also "naturally" judge that this word derives from Latin. But the ancient Germans had a tribal court, called "Fehme," for short: "Fehm." We find enough words with the root f-m in the Edda. That "Fehm courts" were still held until modern times in the land of "red earth," in Westphalia, is known. The word "red" is also "ros" (so "red earth" = "rosenland"); and reversed, "tor" (Thor), and red is the color of Thor or Donar (Mars). The number of Mars is five, and in Scandinavia the word for five is still "fem."

Both words, "Sippe" and "Familie," are therefore Thor, Thr, or Tir-words and, as such, are related to the core concepts of race and rose, race-breeding and racial law, red and five. They thus form a merging, which makes us sense how deeply rooted our ancestors' views on the value, meaning, essence, and attainment of clan and family were in all areas and perspectives of life.

Further details can be found in the section: "The Rose Garden."





The Rose Garden

"Sweetheart, oh sweetheart,
do not travel far from here.
In the rose garden,
I will wait for you,
in green clover,
in white snow."

We all know the above part of an old song, whose words are surely ancient and whose melody, as well as its tune and rhythm, carried the character of an old rune-song across thousands of years.

What concerns us here are the rose gardens.

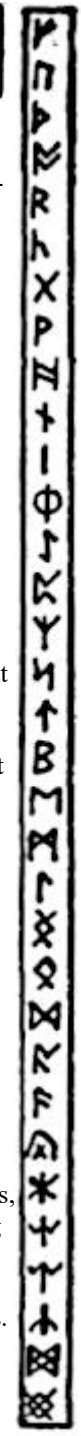
First, let us recall "Rosenmontag" (Rose Monday) evening, the start of the peak of Carnival time (read: season of choosing love, of mating), followed by Faschingsdienstag (Carnival Tuesday, literally Tius-day), the day of mating, and then Ash Wednesday. We also remember that the "rose" refers to the round window, often adorned with colorful panes and stained glass, usually on the

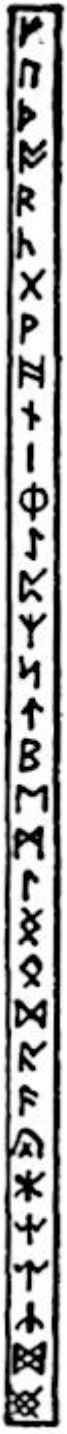
west side, sometimes also on the north side of church buildings even today. Then we recall the garden located in the middle of the cloister walk of monasteries. This garden is called the "rose garden." We think of the "thousand-year-old rose bush" at the cathedral in Hildesheim, home of Hilde, the goddess of love (Hildegard). The fairy tale of "Sleeping Beauty" also comes to mind—the princess awakened from her hundred-year sleep in the rose hedge by the prince. Countless fairy tales and legends, echoes and words, which deal especially with the rose and the rose garden, rise before us and prove that the rose and the rose garden must once have played a very great role.

I would like to point out in advance a few "rose gardens" that still remind us of the old rose garden through their names. We find rose gardens—places called "Rosengarten"—in Rostock, Stralsund, Osnabrück, Goltau, Wildeshausen in Oldenburg, the Rosengarten near Harburg, the Rosengarten in the former court of Gudow (Lauenburg), the Rosenhagen near Ratzeburg, the Rosengarten in the district of York near Buxtehude, the Rosengarten in the district of Dorum, the large and the small "Rosenweide" near Winsen an der Luhe, the Rosengarten (for example) near Rorschach, an inn "zum großen Rosengarten" in Munich, and the "flaming Rosengarten," in which the visitors at the Wartburg, in a contest (rune contest), fought for the mastery of runes—just as did the twelve Nuremberg masters. A whole number of rose gardens can also be found along the Rhine, in Tyrol, and throughout Switzerland. It is certain that the rose garden played a great role everywhere.

The role that the rose garden once had is revealed not only in the aforementioned old folk song, not only in legends and fairy tales, but also when one investigates linguistically and through heraldry.

"sacred" views and "rules" of "scientific" linguistics when they are actually correct. Least of all are many "rules" correct, because "scientific" linguistics knows nothing of the dynamic values of language and therefore has not recognized that the same word, when spoken in areas of different terrestrial radiation and by people of different races, must also produce different dynamic effects. For example, certain words are classified by science as "Slavic," which were never of Slavic origin but were once given to the Slavs in their settlements by the Germans, according to the race and terrestrial radiation. The same applies, among other things, to the so-called Romance languages. It is therefore amusing when it is "scientifically" claimed that these are "loan words," when in reality ancient Germanic words are present, which were once given by the Germans as dynamically effective rune-words to other peoples and certain colonized regions. Proof of what is said here will be provided later.





Now, some linguistic investigations:

The two consonants relevant to the word “rose” or “ros” are
r – s

We are justified in exchanging all vowels for the “o” in “ros,” since, dialectically and in the course of language development and its confusion, this vowel exchange has occurred and in some areas is still preserved today.

Even today, there are regions in Germany where “ros” is pronounced “raus” (East Frisia, Thuringia) or “ros” as “raas” (in Württemberg and Thuringia) or “ros” as “ruus” (in Silesia), among others, in certain regions.

From “ros,” through vowel exchange, the following forms could and have developed in part:

1. Ras	5. Rus	9. Räus
2. Res	6. Rüs	10. Reus
3. Rös	7. Ris	11. Reis
4. Ros	8. Raus	12. ries

Striking here, in another respect, is the first form “ras,” which appears in “Rasse” (race), and the last, the 12th form, “ries,” which appears in “Riese” (giant).

Dialectally, among these 12 words, 7 times the word for “rose” is echoed, namely:

1. ras	8. raus
3. rös	9. räus
4. ros	10. reus
5. rus	

—as these are still spoken in various regions of Germany today.

First result: The words Rose (rose), Rasse (race), and Riese (giant) all come from a single root.

Thus, the “Rosengarten” (rose garden) would also be the “race garden,” the garden in which the race was formed (i.e., conceived) and developed, and that is why a village located on the grounds of an old rose garden near Altenburg in Thuringia is still called “Rasephas” today (meaning “race conception”).

Further insight is now given by the above r-s word series, when we consider the sound shifts and dialectal vowel changes.

The effects of the various sound shifts and other connections also allow us to see that the final "-s" in ras, res, rös, ros, rus, rüs, ris, raus, etc., can be replaced with:

- B
- F
- V
- Th
- T
- D
- dt

—for all these sounds are "boy" or "Janus" sounds, which are related and dynamically similar, overlapping in time or space, or both.

So, instead of ras, res, rös, etc., we can also have:

1. rat, rad
2. ret, red
3. röt, röd
4. rot, rod
5. rut, rud
6. rüt, rüd
7. rit, rid
8. raut, raud
9. räut, räud
10. reut, reud
11. reit, reid
12. riet, ried

Here we find, among words for the concept "rot" (red):

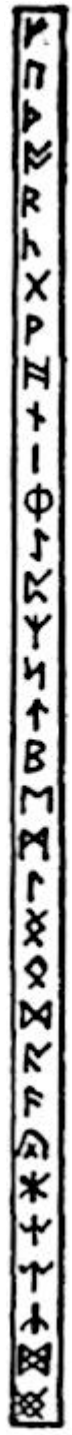
1. rad (raad)
3. röt and röd
4. rot and rod
5. rut and rud
6. rüd
8. raut and raud

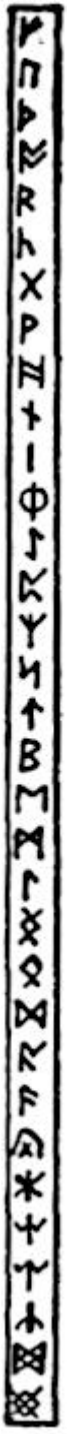
These are 10 words that designate the color red, either in dialect or in standard written language. Second result: Rasse (race), Rose (rose), and rot (red) are linguistically related words.

Now, concerning the numerical value of the color red: In all Germanic rune rows, the rune R (rad, red) is the fifth rune.

According to the oldest and the natural order of the planets, which I now present:

Saturn = number 3
Jupiter = number 4
Mars = number 5
Sun = number 6
Venus = number 7
Mercury = number 8
Moon = number 9





So the planet Mars corresponds to the number 5. The planet Mars is also, at the same time, the "red" planet. Its color is red.

From the "names" Donar and Thor, we also get, in reverse, the designation for the color rod and roth (red).

Let us remember that the number 5 in the North is also pronounced "fem," and that the Fehme was the race court.

Third result: We thus have further linguistic connections: Rasse, Rose, rot, Mars (Thor, Donar), number 5 ("fem," as "fam" in the word: Familie).

What, then, should a rose look like if it is to appear heraldically as a symbol of race and family (fem – number 5)?

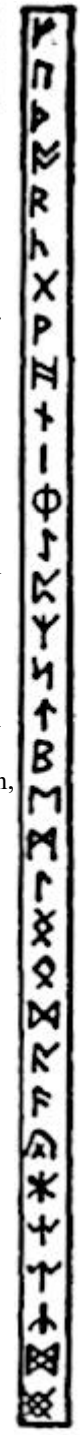
Answer: The heraldic rose, representing racial breeding, the racial family, and the place of racial breeding (the rune-garden), or the land and the law of racial breeding, must appear in red color, must have five petals.

That Germany, that the German Reich as a former land of racial breeding once bore the five-petaled red rose on a silver field as the imperial coat of arms, I will document further in a subsequent section.

Thus the German Reich was marked as the land of the rose, as the land of cultivation, as the land of race, and also as the land of rose gardens, of race gardens.

As far as its borders extended, as far as its influence reached, the land was subject to the rose, was a land of cultivation, a garden of race and rose, "Rosenland" with hundreds of thousands of sites of cultivation, with rose gardens, which were the actual centers of all settlements and increasingly became so.

There is no older place in Germany, Bohemia, Austria, Poland, Russia (Russe, Reuße – Rose; Russia is also in part a land of roses and was once granted regionally as a fief by the German emperor; Russia today again has the red five-pointed star in its coat of arms), Holland, Flanders, or Scandinavia that did not originate from an ancient cultivation site, a cultivation garden, a race garden, a rose garden.



To this day, many cities and regions—some of which were later directly subject to the Reich and now are no longer part of Germany—still bear the red rose.

Later, when the red rose in the imperial coat of arms was replaced by the red eagle, many coats of arms of imperial cities and other regions were also altered in such a way that the red rose was replaced by the red eagle in the silver (white) field, or later by the black eagle in a white field, etc.

Why was the red rose displaced by the red eagle?

Partly because, after the forcible Christianization, the red rose became suspect.

The eagle was chosen because the old Germanic runic astrology, which placed primary value on the planets, was supplanted by the southern astrology, which mainly deals with zodiac signs.

The ruler of the sign Scorpio is Mars. But as Mars was devalued by the influence of the Mediterranean "mystery" cults advancing northward—and even (as we can empathize!) was denounced as a "criminal"—the symbol of Mars's sign Scorpio, the ascending eagle, became the coat of arms of the German Reich, of the imperial cities, and of many aristocratic families, who increasingly lost touch with racial breeding, their descent often highly questionable, and usually southern and of low birth, as is also shown, among other things, by the knightly armors of the Middle Ages and earlier, which rarely fit a Germanic body.

How many rose gardens—and with them, sites for cultivation and rune exercises—once lay within the territory of today's Reich borders?

At first, I intended to list here all the places in Germany whose current names still indicate a rose garden. Regretfully, I have had to recognize the impossibility of listing all these places by name in this present volume of the Marby Rune Library, as the scope of this volume would not suffice. Therefore, as a guide for rune practitioners, I will include these place names in a later volume.

One thing, however, should be stated here:

The Gazetteer for the German Reich (published by Otto Stollberg, Berlin SW. 68) contains around 70,000 place names. Of these roughly 70,000,

around 63,000 indicate that in these places there was once at least one rose garden, and thus at least one site for cultivation and rune exercises.

It should be noted, regarding the Gazetteer for the German Reich, that it does not include all places.

Moreover, several thousand villages simply disappeared during the Thirty Years' War, which was instigated by low-born Rome against the ancestral land of racial cultivation and of race itself—against Germany.

In the often very extensive rural areas between the estimated 100,000 settlements of the German Reich in 1935, there are still, even today, often hundreds of old cultivation and rune exercise sites—sometimes easily, sometimes less distinctly recognizable.

The number of cultivation and rune exercise sites, and thus also rose gardens, in the territory of today's German Reich, can therefore be estimated at around 600,000 (six hundred thousand)—which is not too high an estimate.

Germany was and is, in the truest sense of the word, the land of roses, the land of race for the entire earth. And now we also understand why all international alliances of animal-men have always strived to destroy this ancestral land of race.

A few clarifying remarks on a point of dispute:

A good and manly researcher, Prof. Martin Stuhl of Würzburg, asserted in public presentations about twenty years ago that the rose gardens had served horse breeding (Rossezucht, i.e., horse breeding). Other researchers, among them L. Gorbing, dispute Stuhl's view.

Grimm emphasized that the interpretation of the old German word Rose—often, of course, shortened to Ros—is extremely difficult, because this word, usually pronounced ross and rosz, especially in combinations, can hardly be distinguished in many places and cases from Ross (horse).

Teudt, clearly relying heavily on the views of Martin Stuhl, claims, among other things, to have found a horse racing track near former sacred sites of the Germanic peoples. We do not doubt, for other reasons, the existence of horse-racing tracks.

Prof. Martin Stuhl also considered (it should be mentioned here) the Hoppenlau cemetery north of the Hospital Church in Stuttgart as the site of the

former horse breeding area in the Stuttgart district. In this, Stuhl also relies on the word Hoppenlau and ties certain assumptions supporting his view to it.

Stuttgart has as its coat of arms a horse (!), perhaps the image depicts a mare (I have also seen the coat of arms with a nursing mare), and one could, through a superficial interpretation of the coat of arms and the name "Stuttgart," certainly conclude that at one time a stud garden was the main feature here. But Westphalia, Hanover, and other regions also have the horse in their coat of arms.

There are also several places called Stuttgart or Studtgart or Stutgardt—for example, Stuttgart in Württemberg, then in the district of Oststernberg (East-Star-Mountain) in the administrative region of Frankfurt/Oder, and then near Stein am Rhein.

Additionally, in East Frisia, a bread roll made from finer flour and shaped like a loaf is called a "Stuten."

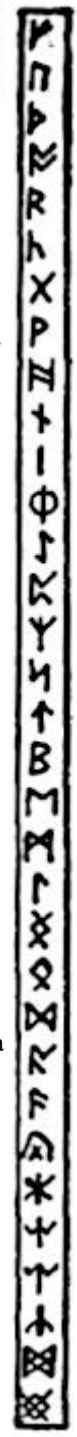
Furthermore, with vowel changes, we can also consider, for comparison at least—since they mean something similar—the words "statt," "Stadt" (as in Halberstadt), "stett" (as in Stettin, Stetten, etc.), then "stitt" (as in Stissenburg), "Stott" (as in Stotterhed, district of Cologne), and those similar word formations with "au," "eu," "ö," "ü," etc.

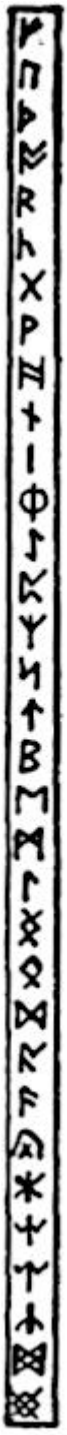
Regarding the word Hoppenlau referenced by Prof. Martin Stuhl: hop (as an important component of the popular beverage we call beer) also falls into the old Germanic word group that includes "Rose" (but also "Beerd" = "horse").

It is therefore undeniable that the word Hoppenlau, the word Rosenau (and a rose garden once certainly surrounded the area of today's Hoppenlau cemetery in Stuttgart, as its location alone proves), could have replaced each other, even though the Hoppegarten—once a rose garden near Berlin—is today a horse racing track.

If we leave aside the linguistic debates among even the most progressive scholars—because these scholars did not know the old cosmo-dynamic system of naming—and turn to the open or hidden meaning of German folk tales, it becomes clear how it could happen that "Rose" could today be confused by linguists with "Ross" (horse).

Among our people, in addition to the fairy tale of Sleeping Beauty and other rose garden legends and songs, there is still the following old, much-meaning tale, which as far as I know has not been interpreted anywhere else:





There was once a father who had three sons. When the three sons had grown up, he said to them: “Go out into the world and learn a trade. Return after seven years, at this same hour, and show me a sample of your skill. Whoever is the best shall inherit from me.”

The three sons set out into the world, each going his own way. When they returned after seven years, at the same hour, it turned out that the first had become a barber, the second a blacksmith, and the third a fencer.

The father then asked his three sons to demonstrate their skills, and as they stood in front of the house, a hare suddenly ran across the field.

Quickly, the son who had learned to be a barber whipped up some shaving foam in his bowl, drew his razor, ran after the hare, lathered it skillfully as he ran alongside, and shaved it—all on the run.

“That was well done,” said the father. “Let’s see what the others can do.”

Then, as horses galloped across the field, the second son—the blacksmith—ran to his father’s forge, lit the fire, got the bellows going, quickly forged four horseshoes and nails, dashed with the hot shoes between the horses, and shoed one of the horses with the brand new horseshoes at full gallop, just as skillfully as his brother had shaved the running hare.

“That was very well done,” said the father. “But let’s see what the third can do.”

As they were still standing out in the open, a heavy rain began, which would certainly have soaked them through before they could reach shelter under the roof.

Then the third son, who had learned fencing, drew his rapier, raised it above his head, called his father and brothers to stand close to him, and whirled his sword above their heads so quickly that the pouring rain was deflected by the swirling blade like by a solid roof, and the father and his three sons stood dry and reached the house after the rain ended, without getting wet.

“That was the best,” said the father. “Whoever can fence like you can always protect masters like your brothers in their craft. You shall inherit.”

1. Illustration Supplement to Volume 7/8 of the Marby=Rune Library

The Rose Garden in Stralsund.

On the grounds of the former Johanniter Monastery, which arose there about 800 years ago on the site of an old Germanic cultivation and rune exercise site.

Image 2: From an old map of the old free imperial city of Wint and its surroundings. In the upper part of the map we see marked: Rosenthal or Paradise. The map provides proof: 1) of an a cultivation and b rune-exercise site, and 2) that the place names and designations "Paradies" and "Rosenthal" mean the same thing.

Image 3: Another such cultivation and rune-exercise site

A similar cultivation and rune-exercise site, with several underground passages, was located on the grounds and in the surroundings of what is now Schloss Sutthausen near Osnabrück. The two larger-than-life Hercules figures shown in this picture still indicate the importance of this area. The entire area is now owned by the Roman Catholic diocese of Osnabrück.

Image 4: One of the underground rune exercise halls in a “rune mountain” (Gertrudenberg) near Osnabrück.

Further pictures can be found in the second illustration supplement to this book.

Image 5: The “Targ” in the Externsteine complex near Detmold (see what is said about this on pages 83, 84, and the preceding pages). Nothing substantial has yet been speculated or published about the purpose of this “stone feature.” This structure served rune exercise purposes, as is documented and described in several places in this book.

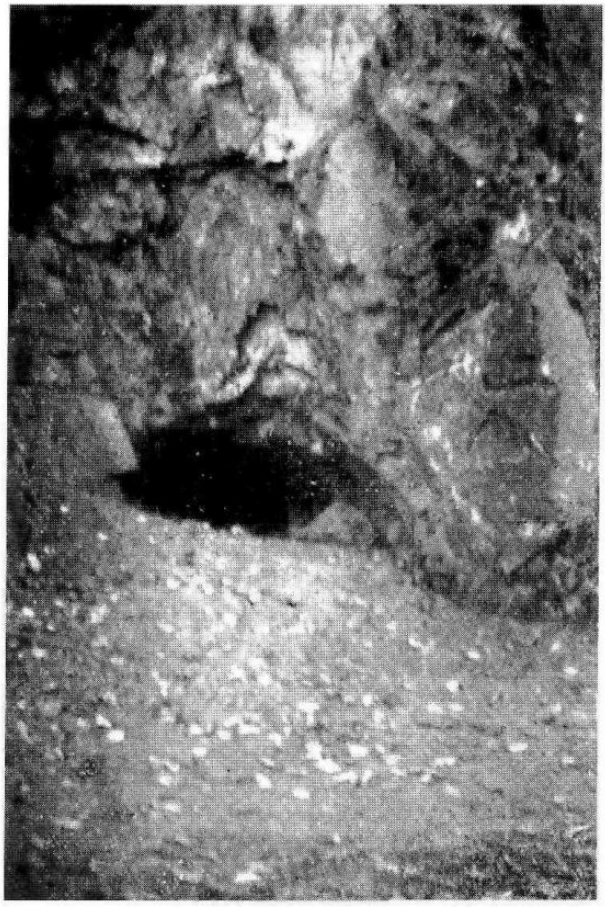
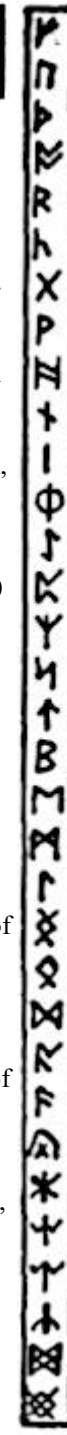


Image 6: Entrance to an underground passage near the Rodsburg in the Mulde Valley, to the right of the Mulde River. (Submitted by Mrs. Swönekerl, Altenburg.)

Image 7 (below): Entrance to the “King’s Grave” near Seddin in the Mark Brandenburg region. A number of steps lead down, ending in a small opening, through which one must crawl to reach the so-called burial chamber. This burial chamber was once also a rune exercise room. (Submitted by Mrs. E. Schulz, Perleberg.)



Now I will interpret this certainly very old, but rich-in-content, fairy tale—though the brevity of space demands the interpretation be as concise as possible.

In the well-known German fairy tale about the race between the hare and the hedgehog, the hare loses. The hare is the moon; the hedgehog is the sun. The hare runs in one furrow (the moon moves along the lunar path), the hedgehog runs in the other furrow, or at least pretends to (the sun moves along the solar path). The hare loses, even though he (the moon) runs faster (the moon rises later every evening).

So-called “Hasenberge” (Hare Hills) are, according to ancient tradition, moon hills—that is, hills under the influence of the moon. Whole regions, according to old experience, are under the moon's influence and bear corresponding names. The Harphe (= moon maiden) is the heraldic symbol of the city of Emden, which was called Amisia by the Aegytians (Egyptians) 2,000 years ago. The Ems is also a moon river, the Hase a tributary of the Ems, also a moon river. The town of Ems (a spa) is also a moon site, as are many others.

Next to the Hasenberg near Stuttgart is, of course, Heslach, which also contains a Hasenstraße (Hare Street).

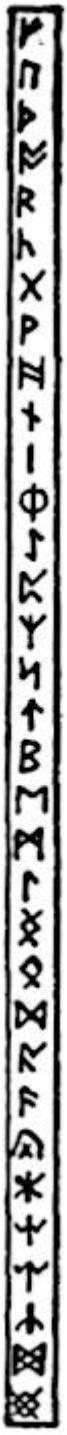
Now to the “Swinegel” (hedgehog). The name is a double name: Swin = pig and Egel (which also means hedgehog, but also, among other things, leech).

The pig appears as a symbol of the sun, even in the sun boar that is eaten at Yule, the festival of the sun's return. The pig also appears as a symbol of the sun, in the feminine as the sow. Among the Egel are also the bloodsucker (leech) and the salamander. The salamander appears in S-rune form on coats of arms; the S-rune is the rune Sol—Sol is the sun.

So much for these points for now; now to the conclusion that our tale of the three sons reveals:

The spines of the hedgehog and the bristles of the pig (Gullinborsti = golden bristles) are symbols of solar radiation. The hare’s fur, on the other hand, symbolizes moon radiation.

The barber (Barbeer) shaved the hare while running; that is, the barber eliminated the moon’s radiation (or at least its effect), because the barber (also called “Bader,” meaning bath attendant or healer) was the healer of the old Germanic age and, considering the moon’s course, position, and radiation, was



able to neutralize the effect of harmful moon radiation—at least he took it into account, as people in the countryside still do today by the moon.

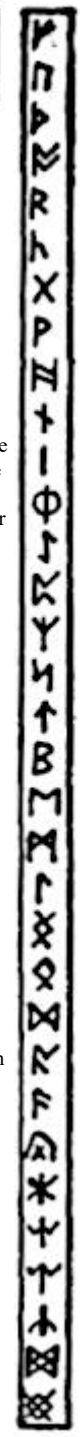
The healer of the Germans, the barber, who was also called Bader (i.e., helper), for “baat et nicht, so schadt et nicht”—that is, “if it doesn't help, it doesn't hurt”—and beten (to pray, to charm) is etymologically related to beeden and baden. He was held in contempt and opposed from the moment the race- and people-hostile southern circles took over. They ensured that the people’s doctor of the Germans, the Bader, was considered “lower medical staff” and today is not allowed to heal at all, so he would no longer be their competition.

With the barber who shaves the running hare, the healer in the time of the old Germanic order is meant.

Now, the “smith”: Shoeing with horseshoes and bridling were, in ancient times, symbols of initiation into racial breeding. In a Swedish palace, once belonging to a prince’s mistress, I found in the lady’s chamber a depiction of the mistress (often wrongly interpreted): the head of the sculpture is surrounded by a horse’s bridle, an indication that the prince was aware of intending to propagate his race with this “mistress” at a time when race-hostile tendencies already demanded the choice of a low-born woman as a princess.

By the way: “maitresse,” pronounced “maed-ress”—of course, “French,” and thus related to “Maid-Rasse” (maid-race). If the maitresse was wedded to the prince, which happened often enough, she was wed “to the left hand.” The woman introduced by Rome and for political reasons was wedded “to the right hand.” But the fact that the left side is decisive in this case is proven by the arrangement in the grave, as thousands of sarcophagus depictions show. There, the chief wife lies to the left of the chief man.

The shoeing of the horse in the fairy tale represents the bridling and taming of the sexual drive for the purposes of racial breeding. The people themselves were the field of activity for this conscious racial cultivation. The word Volk (people/folk) is phonetically related to the word Fohlen (foal). Westphalia is the land of the foals of the people destined for racial cultivation, and Westphalia still today bears a horse in its coat of arms—a white one on a red field.



The word Roß (horse) belongs, like Rasse (race), Reih, Reis, Ros[7], and Rose, Raus, to the related word complex, which also includes rot (red), Roth, Reuter, Reiter (rider), and the color designation rot (red). Thus, the horse in the fairy tale could also point to the racial cultivation of humans. That is why the

[7] The horse is called "Hest" in Sweden. The word "heißt" (to be called) is related to "Hest." When, in Hesse (a significant cultivation region of the race-land and rose-land of Germany), the spiritual strivings of the old race religion under priestly domination faded, the runes and the knowledge of race were abandoned, and the people in Hesse became "blind," because the knowledge had gone. Remarkable is the legend of the golden apples of the Hesperides, won by Hercules. In the word Hesperiden we find the word Hes as in Hest (horse). The Hesperidin is a substance obtained from the peel of oranges (apple—Pomerania means apple-land), the orange or apple itself. An old form of the word Apfel (apple) is also Hapfel, Hopfel (cf. "Hapale" the silk monkey, and "Uffe," and Eve, which is "Eva" in reverse!). The word Hesperide also belongs to the word group hes and thus similar h–p roots. Hence also Hipponthrop (Greek for "horse-man"), Hyperborean (of the far north). The word Hyperborean is the same as Hoppegarten and related words as Hesperiden. The word Hoppenlau can thus at least be explained as "garden of hops" or "horse garden."
The hedges of wild roses that surrounded the rose garden also naturally enclosed an apple and pear garden, where the horses grazed among apple and pear trees in the green clover. The pear is also called "Peer" or "Beer." The step from Peer to Pferd (horse) is not far, just as from "b" to "p."

Thus, in the words Rosengarten, Rossgarten, Pferdegarten, Birdegarten, Apfelgarten, Hopfelgarten, Hoppegarten, Hoppenlau, etc., we have words that are parts of a coherent whole, parts of the great complex of gardens formed by hedges of wild roses or other thorny plants (thus, the place "Apeldoorn" in the district of Cleves). These are place names that we must view as former cultivation gardens.

One more hint at these connections:
The once western, eastern, and southern large garden area, the Rosengarten, still survives in local speech where the western part of the church today stands on the site of the former rose garden. This part of the church is still called Rosengarten among the people, and the west front of most churches still typically features a large round or star-shaped stained-glass window—the "rose."

Elsewhere, the western part of the church has been given the more biblical name "Paradies" (paradise) to replace the word Rosengarten. To indicate the old value of the site, which was indeed once a paradise and also an apple garden, stonemasons and painters often placed depictions of Adam and Eve and the apple tree somewhere on or inside the western part of the church.

Even the goat, which at the world's edge in the Edda eats from the old tree, falls within this name cluster. The goat is also "Gais" (cf. Sippe, Gais, Geiß, G-5, Jieg, Ziege, etc.). Connections also exist between the goat and the pear tree. One of the most popular, otherwise unexplainable, pear varieties in Württemberg is called "Gais-Birne." Through Stuttgart runs, from the rune site, a straight line to the "Gaisfeld," found on the Sauenberg, then on to Gaisburg, and for comparison, the Swabian says of the Gaisbock on the Sauenberg: "er geißt," i.e., "he goes."

So much for the material and some notes on the question of Rosengarten, Rossgarten. We see that the cultivation garden of the Germans was simultaneously a breeding garden for people, animals, trees, and plants.

As for another "Latin" designation for horse… "equus"… I will discuss that later elsewhere. That name only confirms what has been said above about the horse.

horse appears in the coat of arms of Westphalia and Hanover, also as a white horse on a red field.

The horse in the red field, being shod, represents the breeding of race in the rose garden and the racial knowledge given to the people. Hence also the saying applied to an educated person: “Er ist beschlagen” (he is ‘shod’ = he is knowledgeable/skilled).

Now we must still interpret the skill of the third son, the fencer, from the symbol:

It would be quite easy, linguistically, to demonstrate the relationship between the words Fechter (fencer), fechten (to fence), and Fichte (the spruce tree) with the word Rose. The word fechten is also related to fegen (to sweep). Sweeping is done with a broom, which is a bundle of twigs—a collection of rune-sticks. The fencer fences with a rapier (Degen). This latter word is not a loanword but a very old native word from the same word group as dögen (= suitable), Tugend (virtue), etc. The capable fencer here is the one knowledgeable in runes, who, with rune exercises, wards off unfavorable cosmic influences, so that the old order itself (the father) and the racial inheritance (the father's legacy), as well as the healing art (the first son and his skill) and the knowledge and order of racial breeding (the second son and his skill), all stand under a protective roof—under the shelter of the rune powers of those practicing the runes.

So much for the fairy tale and its interpretation. On the dispute over Roß or Rose, I have also provided some illustrations and clarifications in the footnotes.

Therefore, Germany!

Today's Germany is only a part of the former Germany, insofar as and as long as political borders are considered decisive. We know this.

When the national states arose as spheres of power for princes and ecclesiastical rulers, the border of these states was where their power ended.

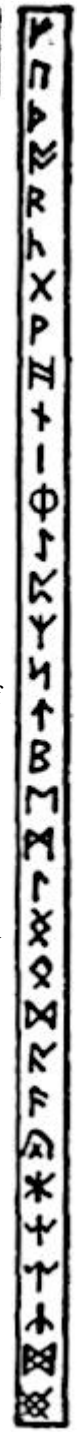
When culture still prevailed—and every true culture is based on racial cultivation—on earth and in Europe, there were no borders. The only cultural area was the territory of what is now Germany, Denmark, Sweden, Norway, England, Russia, Austria, France, Italy, Spain, and Southeastern Europe, also including today's smaller countries, and from here, at one time, the whole earth was also encompassed.

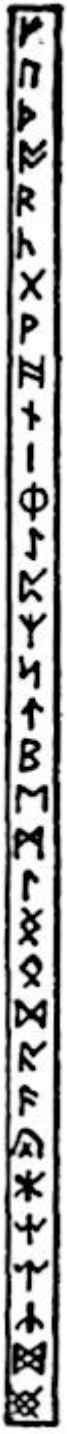
The great land of race, Germany, was divided into various larger or smaller breeding areas, depending on the particular terrestrial radiation values of the land. These individual areas often survived, even after the violent Christianization set in, in their form as bishoprics, archbishoprics, and fiefdoms under various names.

Denmark and Scandinavia, large parts of Russia, still belonged to the old empire of the old order before the withdrawal of Karl the Saxon-Slayer. Emperor "Barbarossa" still granted Russian fiefs to loyal men. The so-called “incursions of the Sorbs into the imperial territory,” which in no way had clearly defined boundaries, are better seen as a falling away of some parts of the old imperial territory, whose inhabitants then moved westward and northward.

Even into historical times, the lands surrounding the North Sea were the central territory (Mittelmark) of the Germanic realm. On today’s German soil, West and East Frisia, the area around the Ems River (with Osnabrück and the Dönning), the area along the Lower Rhine (with Cleves, Lohengrin’s town, and Xanten, Siegfried’s birthplace according to legend, and even beyond Cologne—which, in the period of decline of the Germanic order, played a role similar to that of Rome), and the area around the Werra, Fulda, and Leine rivers, beyond the Harz and Thuringia, formed the central region of the German Reich.

To the west, England belonged to the borderland of the old order. The land bridge to Denmark, as well as Denmark itself, and then the countries on the





Baltic Sea, were likewise, like the Mark Brandenburg, part of the central area of the old order.

It is nonsense to suppose, or even to "prove," a Slavic native population in the lands east of the Elbe, just as it is nonsense to erect "race-hostile" walls between Germans and Slavs, which in truth do not exist.

The "Slavic" peoples had the breeding order just as the Germans did, but, like the West-Rhenish Germans, they temporarily fell out of this order and turned themselves against the motherland.

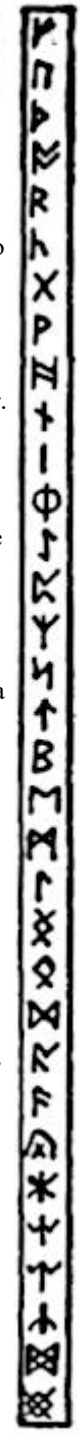
The racial breeding process of the old order always had more impact and influence regarding the racial type of the people wherever it existed than today's science suspects. Should I call attention here to the "Slavic-Russian" type of many German youths today, aged 20–30, who were conceived, born, and raised during the era of the height of race-hostile thinking and movements, before the völkisch movement could have its full effect?

In Europe, under the racial order, it happened from time to time in the borderlands that the race guardians, forming a priestly caste, gained too much power, incited the people, and "founded" their own realms.

Thus, there were periods of separation for the so-called Slavs, Celts, Franks, and other "races." In the linguistic habit that still today treats these peoples as "other races," the original sense of separation lies—namely, that these peoples now either wanted to pursue racial breeding by other means than before, or no longer wished to value racial breeding at all. The result of another racial order or a non-racial order is always a different racial type. Race is not just heredity; heredity is material. Only racial order and education secure the existence and further development of the race—that is, race itself.

The egoism of the priesthoods, their lust for power and domination, were the gravediggers of great racial Europe. Without the fragmentation caused by these priestly castes—especially in the border regions of Germany—there would never later have been "secular lords" as opposed to "spiritual lords" in Europe. Without this fragmentation, the rise of race-hostile Christian doctrine and the Church in Europe would have been impossible.

Long before the penetration of Christian teachings into Europe, many regions of Europe had already fallen away from the old racial order or had changed that order. The old order lasted longest in the area of what is now Germany, in Holland, and in Scandinavia. Well into the Middle Ages, it was especially the Frisians who upheld the old racial order.



Germany, as the land of racial cultivation, naturally deserves our special attention. Therefore, we begin with the land that preserved the racial order the longest—Germany.

The name of the European heartland, Deutschland (Tius-To-land), is no accident and by no means an empty concept. Our ancestors did nothing without meaning, purpose, and aim. They knew what they wanted.

A few separate, brief considerations should now provide us with information about the land and the name. Further explanations I reserve for later.

Tius=Tyr

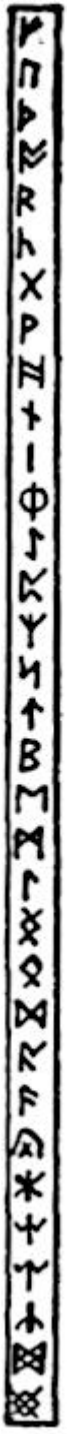
Tiu, Thr, Tir, Thor, Tor, Tiut, Diet, Teut, Donar—these are some of the various forms of a large, important value complex, according to the dynamic worldview of our ancestors.

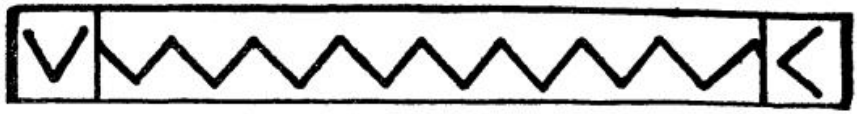
A transformation or reversal of existing tensions is effected by the nature of these dynamic formulas. Wherever deliverance from a previous state, a release from tension, a rescue, a turning point, an unlocking, or an enlightenment characterizes the event, these are Tius-Tyr-words that appear. These words are special keys and triggers—like racing marks—of a particular radiation. Wherever they appear, this radiation works from space and from matter, from heaven as well as from earth.

When dynamic knowledge faded—because the peoples of the North mixed their blood with lower-standing peoples—all dynamic formulas became names of "gods," and these dynamic values themselves became "gods."

An important dynamic value must exist in the tr group, values which, above all, as exclusive values, initiate the emergence of a new state. Mighty was the "god" who appeared under various "names," always in a different guise, according to his effect, depending on what he valued or caused.

Loge is related to him—a particular manifestation. Loge was later called "Logos" by the Germans of Greece, and later became the "creating word." Loge, Loki, Lucifer, Loges—once formulas, dynamic rune formulas—they became "gods" and "demons" of later mankind, who, in their decay, fancied themselves clever.





Tius also became Zeus, the lightning-thrower of Olympus. Theos is another aspect. In theology (Theologie), two words from the dynamic group of Tius-Loge are fused. Religion means the return to Loge, Loti, Logos, Lucifer—to the creating primal light and primal word.

Thr became, in the Italian initiation region of the ancient world, Mars. For even planets became “gods,” were worshiped as “gods” when the knowledge of the dynamics of existence and life had become clouded.

From the celestial bodies mediating the Tius-Tyr values emerged the "god" Mars (Mar-Tius). Once recognized as one of the transmitters of the Tius-Thr values, the red planet became both god and demon. For peoples with a racial consciousness, as knowledge decayed, he became a "god;" for bastardized peoples, he became a baleful "god," an evil "demon."

The effects of Mars are manifold. For the bastard astrology of the South, this planet Mars became the “evil-doer,” because Tius, Tyr, Loki, Lucifer, Lur, Logos, Mars, etc., is the planet of the race—of a race—the Tius-race, the German race, and the land of the race, of racial breeding, the land of the race, is the Tius-land, is Germany.

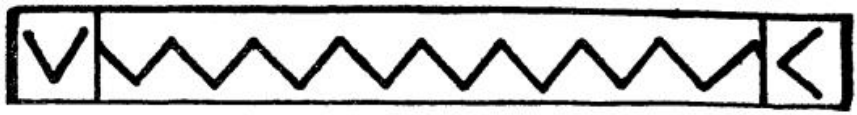
But we now recognize: Power-sound (dynamic) formations, rune-words, which were spoken during racial-breeding bodily exercises, sank down to become "names" of "gods," countries, planets, and thus naturally became obscure. Runic words creating race became "names."

Thor – roth

Thr, also Thor, also Donar (Do[na]r, “the so-called”), is the driving force that creates race. He has a rudder (Swedish: Stjern = star/steering) in the realms of the heavens—the planet that southerners call Mars. Red is the color in which the rays of Mars shine to earth; red is often the hair color, fiery red to golden red, that he bestows in abundance on those he has marked.

The rune Tyr, Tir, has its counterpart in the rune Rad, Red, Rit. Because: tar, ter, tor, tur, tir, in reversal, gives: rat, ret, rot, rut, rit. In “ret” we also find “reden” (to speak, as in speaking runes); in “rit” we find “ritus” (rite).

The effect of the dynamic word “Thor” appears in the reversal of the word as “Roth” (red). Red, therefore, is the color of Mars.



Wherever there was once a racial-breeding area, we still usually find red as a heraldic color. Thus Donarland Denmark, which bears the white cross on a red field. Thus the red fields of the coats of arms of Hanover, Westphalia, Poland, Danzig. Thus the coats of arms in red of other countries and cities.

th = s

The “th” is still pronounced as “s” in England today. If we pronounce the “th” with a softer, younger articulation and immediately let the “h” follow, we get the “youthful” s sound. If th = s, then roth = ros. — So “roth” (red) is also “rose.” Since the color red is the color of race, the rose is also the flower, the plant symbol, the heraldic emblem of race.

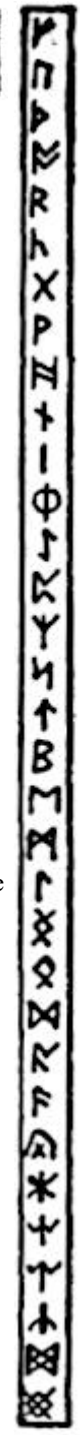
By the way, Ras (Swedish = race) is also Ros (rose). Only the a and o are switched. Thus, we have recognized the rose as a symbol of race and racial breeding, and since “roth” and “ros” linguistically correspond, the symbol from the plant world for racial breeding is the red rose. And the symbol taken from the animal world?

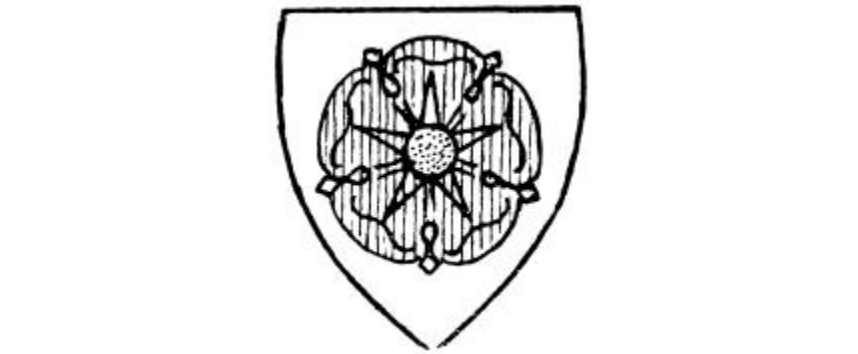
The rune “th” also appears in old writing as “sz.” Thus Ross (= Rose) and Ross (= horse) are written the same. But the word “Ross” is a derived word. Older and more original are the words “Pferd,” “Hest,” etc.

The derivation of the word “Ross” comes from the fact that within the rose gardens there were also horse gardens, horse-pasture areas. Insofar, the rose gardens surrounded and traversed by rose hedges were also horse gardens.

When the era of suppressing racial breeding began, the red rose as the symbol of racial breeding was replaced by the image of a horse ("Ross"). Thus, instead of the rose, the "horse" became the coat of arms, for example in the state coats of arms of Westphalia and Hanover. Other coats of arms should be examined in this regard as well.

Thus, the horse could rightly serve the initiated as a reference to the race garden, to the idea of racial breeding among the Germans. For the uninitiated, it is only the symbol of horse breeding—and that is what it is meant to be.





The old coat of arms of the German Reich
(red five-petaled rose on a silver field).

Germany, the great land of roses, the land of race

A symbol of racial cultivation, if it was to be "speaking" (dynamically effective), had to contain:

The word Ros (rose), related to the word Rasse (race)—so, the rose;

The sound roth (red) from the world of colors—so, the color red;

The number fem (five) from the world of rhythms—so, the number five.

Therefore, the original symbol in the coat of arms of the German Reich was the red five-petaled rose.

The red five-petaled rose stood in the white (silver) shield field.
This white field (white – weit – wissen, “to know, to rule”) spoke of the land in which the knowing ones ruled, in which the wise cultivated racial breeding as a cultural task.

How it later came about that the red eagle in the white field became the imperial symbol, and how certain countries and cities retained this symbol for a time, while others adopted red as the field color (i.e., this was once a land of racial cultivation!), or adopted the horse as a heraldic animal, I have already discussed and also treated in the section “The Rose Garden.” What applies and applied to the great rose garden, the great race garden, to Germany, is also decisive for the approximately half a million rose gardens in Germany.

Considering these connections, despite the brief, sketchy description, some repetition was unavoidable (so may the reader please forgive this).

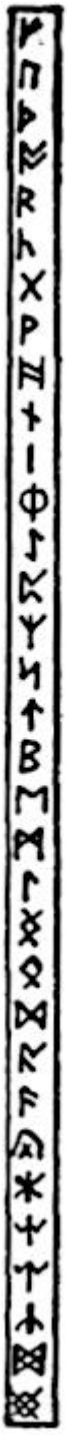
But one thing is certain, and our further investigations will prove this a thousandfold and unshakably:

Germany is the land of racial cultivation on earth, the land of race. The landscape of Germany proves that this land of race was itself a single vast garden of racial cultivation, and that the way of cultivation, the method of enhanced success in such a great race garden, was—and is, and will be again—the cultivation-gymnastics, the rune-gymnastics!

Let the self-styled clever ones, who for "status" or "religious" reasons cannot or will not "understand" or accept it, twist and turn as they like—because, for these obscurantists, whom we will bring to extinction, it does not fit their agenda that the people as a whole are being led more and more to the conclusion and, finally, to practical application.

We will, against the will of all internationally bound "sciences," make Germany again a land of race, a land that, from consciously shaped landscape and the breeding powers brought forth by rune practices, will again become the land of race radiating over the whole earth.

The later coat of arms of the German Reich (red eagle on a silver field).



The General Layout of the Race Gardens

The main purpose of the race gardens was the preservation of the race and the breeding of the race.

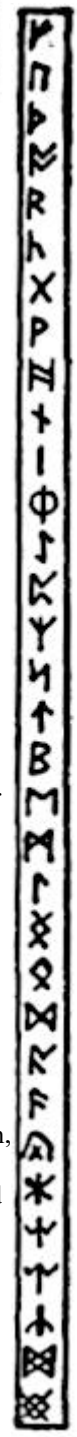
Depending on the available landscape, these race gardens were designed accordingly. Where necessary, the landscape was deliberately modified.

The first main requirement was water. Existing lakes, streams, and rivers therefore determined the location of the breeding gardens. Streams could be diverted or redirected, or their waters dammed—and this was indeed done. At the same time, there was the added benefit of being able to construct a mill (watermill).

The shape of the breeding mounds (rune mounds) was also determined by the form of the landscape. Where the terrain was broadly flat all around, a round mound was often created, with concentrically arranged practice rings. The earth excavated from the base and surroundings of the mound formed the depressions, which filled with water. (Many of the old and even some current “water castles” were created in this way.)

Where there was a ridge, the ridge was artificially cut into two, three, or four increasingly prominent hills. Since natural ridges usually arise between two streams that cut into the terrain, water was usually found both near the highest point of the cut and at the base of the ridge.

Where there was once a watermill—or still is—there was, in most cases, also once a race garden (or one nearby).



Rivers were also redirected, lakes and ponds enlarged or reduced. Mountains were cut through, rocks blasted, all to shape the water features purposefully. Lakes and ponds were sometimes newly created or formed from dammed water. New springs were even sought out with dowsing rods to supply water.

The second main requirement was elevations and depressions in the terrain. The location and extent of existing ground elevations, ridges, hills, and mountains were also considered in the design of the complex.

Existing elevations were deliberately altered for the purpose. Where mountains or earth embankments had to be created artificially, depressions were produced at the same time, as well as pond or lake basins. Likewise, earth was obtained by constructing underground passages.

So, we have:

1. Artificially created practice mounds (Nebungs-Berge) on level ground: The artificially constructed practice mounds, usually round hills surrounded by water features, generally formed the center of the breeding garden.

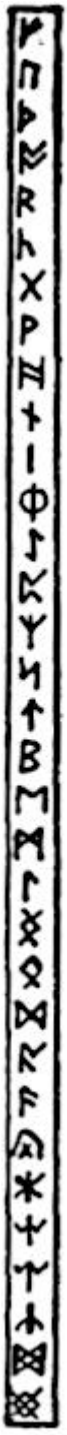
2. Practice mounds created by artificial modification: Existing ridges or hill chains, deliberately reshaped into practice mounds, usually formed the west-east axis of the breeding garden, typically lying in the eastern part of the breeding complex and most often being long mounds (multi-crest hills). The largest water feature was or is usually located in the eastern part of the breeding garden and east of the long mound.

The other facilities were grouped around the rune-practice mounds.

Their type and usually desired location are given as follows:

Most often to the north: Administration building of the breeding garden, teaching gardens and teaching halls for the more advanced (for rune lore, astronomy, astronomical and astrological calculations, calendar studies, race and kinship studies, etc.), living gardens and dwellings for teachers and students (usually over 40 years old) nearby. Also often the court lime tree (Gerichtslinde) and the site of the court.

Most often to the east: Assembly grounds for the entire people during rune-teaching games (from which theater and ballet later developed), on the occasion of public festivals of procreation (later and today called “Kirbe,”



"Kirchweih," Carnival, etc.) on the "Osterwiese" (the meadow lying to the east), on the "Bögelwiese" (the meadow where the "Bögel" [the priests] taught), also called festival meadow, playing meadow, also the place for refreshment stands, stalls (later often marketplace, often the origin point of village and town settlements).

Often there is water to the east of this assembly area. Often also a dam and a mill. Frequently a bathing area.

If the water was too close to the hill, then the "Osterwiese" was sometimes on the other side of the water, that is, east of the water.

Most often to the south: Near the center: Plant cultivation area (flower gardens, medicinal herb gardens, breeding gardens, teaching gardens, etc.).

Farther from the center: Animal breeding area (pasture land [often combined with orchards], bathing ponds for animals, fish ponds, stables, etc.)—smaller horse stables for breeding stallions also sometimes north or south of the center of the breeding complex.

Most often to the west: Near the center: The rose garden (with playing meadows, labyrinths, stone enclosures, play pits, rose arbors, rose pathways, rune play areas, sunbaths, ponds, etc.—all facilities for cultivation, assembly halls, etc.).

Farther west: The health area (healing spring gardens, healing gardens, rest halls, infirmaries, etc.), partly beside, partly in the rose garden, often south and north of it.

Even further west: Continuation of the rose garden (often also to the south), also the "Volkswang" (folk meadow, common), the public burial place, also ponds, often also hospital grounds, also often an assembly place for certain public festivals, often also festivals otherwise held on the "Osterwiese." (Today often a sports field, shooting festival ground, sometimes still [expanded] cemetery, former or current monastery grounds, etc.)

Most often to the southwest: Multiple rows of trees and roads for footraces, horse races, chariot races, as well as training and competition grounds.

Often surrounding the entire breeding complex from east through south to northwest and north: Rose gardens that formed an impenetrable hedge of roses, stretching over valley and hill (hence names still found today such as

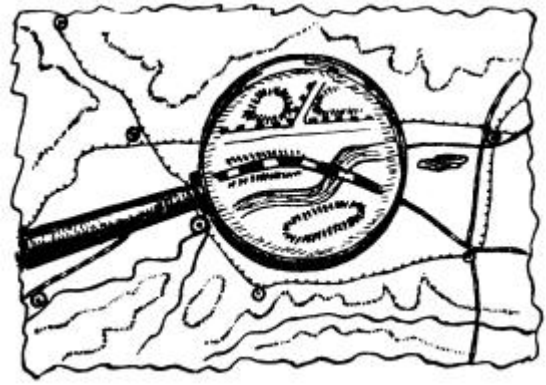
Rosengarten, Rosenbergstraße, Rosental, Rosenanger, Rosenfeld, Rothebühl, Rotherhang, Rosenhang, etc.), as well as hedges of other thorn bushes.

Around the race garden: Forests and meadows and residential farmsteads.

Thus, the various facilities of the breeding gardens and their approximate locations have been named in general terms.

Before I now present a general plan of the breeding and rune-practice gardens, or give evidence from old maps, a discussion of the individual features of the breeding facilities, as the Germans established them wherever they lived or colonized, is necessary.

But first, I give some pointers which can help us in locating the areas of former breeding facilities.



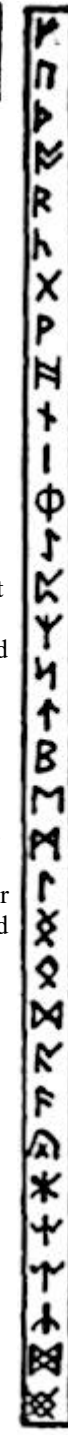
Locating the Old Breeding Facilities

If the readers of this book pay attention to the information published above for the first time, and consider that round hills ("Rundberge") usually lay at the center of these rune gardens, and long hills ("Langberge") mostly stretched across the eastern part of these breeding and rune-practice gardens, and if they simultaneously observe the position of the water of a current or former lake, pond, or river, and take into account the names given, and note the presence of wild roses, or even garden flowers and shrubs in the middle of the forest, and if they consider the locations of former or current churches or monasteries, then it is not difficult to recognize and identify the locations and facilities of the roughly 600,000 former race gardens in Germany (as well as the former race gardens in many other countries).

On our explorations or discovery walks, we should bring with us:

1. a compass;
2. a map of the area or city indicating the cardinal directions;
3. if possible, older maps as well;
4. if possible, a pre-prepared alphabetical list of street names, place names, field names, stream names, etc.;
5. if possible, the old coats of arms related to the area or city.

Further clarification and information can be provided by old local people, farmers, and peasant women, old police officers, old gravediggers who are not too "officially pious," sensible pastors, also so-called "odd fellows" and "eccentrics." Seldom do academics know anything, at least those who are so



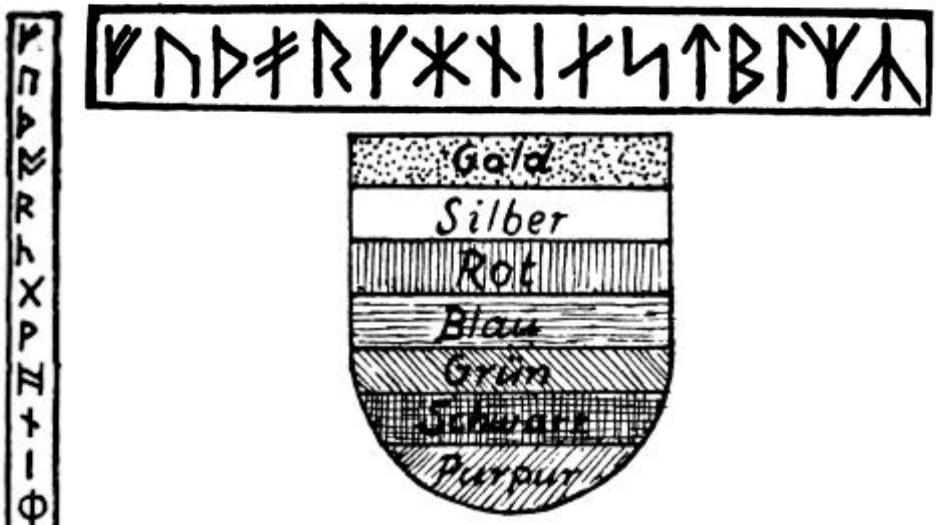
"official" and "proper"—we don't ask them, because they know nothing. The "simple folk" know more than these. Those bound forever by the oath of the lodge also know nothing, and if they know a little, they reveal nothing. Rather, they are eager to eavesdrop, and so you should tell them so much that it leaves them in the dark. So we always best turn to the "common people," asking questions and answering questions. One must learn how to ask, and also how to answer. And we ourselves do not act—officially.

We divide up the research work. It's best to visit the area on weekdays in the early morning. Those among the people who might know something are met on the street, working in the fields, standing in front of their doors in the evening, and now and then in the tavern. It's also good to ask older garden or landowners.

You won't always get right to the point with what you want answered. You're also obligated to offer something in return. In cases of illness, you might know of medicinal herbs that can help. You mention those. Or you know about water cures, or biochemistry, or homeopathy. You give advice and help here and there, simply, without demanding compensation, without acting self-important, and always on equal footing.

An interior visit to a church can be helpful… You can best find out what the town's coat of arms looks like at the town hall. Go there during office hours. If there is no town coat of arms, ask about the town's colors. If the colors are white-red, the coat of arms image is white and the field is red. If the colors are red-white, then the coat of arms image is red and the field is white. The color of the image on the coat of arms is always, in common language, the first-named color, even if the coat of arms has been changed. The upper color on the flag is always the color of the coat of arms image.

Where in newspapers or books the coat of arms appears in black print, i.e., without color, we adhere to the internationally customary style of color depiction, as the following illustration shows.



(gold, silver, red, blue, green, black, purple)
Model Example of a Coat of Arms Table, Indicating the Individual Colors in Black-and-White Print

Examples:

- Where the coat of arms image appears dotted, the image in the colored original is gold or yellow. If the field is dotted, the field is gold or yellow. Yellow stands for gold.
- Where the coat of arms image is white, in the colored version it is silver or white. White stands for silver.
- Where the coat of arms image is vertically hatched and the field is white, in the colored coat of arms the image is red and the field is white.
  - The color of the flag would then be red-white, that is: red on top and white on the bottom.
- Where the coat of arms image is horizontally hatched and the field is covered with intersecting horizontal and vertical lines (checkered), the image is blue and the field is black.
  - The color of the flag would then be blue-black, that is: blue on top, black on the bottom.

Short Examples:

- Coat of arms of the state of Prussia: Black eagle on a white field. Flag: black-white.
- Coat of arms of the city of Berlin: Black bear in a white field. Flag: black-white.
- Coat of arms of the state of Braunschweig: White horse in a red field. Flag: white-red.
-

- Coat of arms of the city of Braunschweig: Red lion in a white field. Flag: red-white.
- Coat of arms of the city of Bremen: White key in a red field. Flag: white-red.
- Coat of arms of the city of Coburg: Moor's head in a golden field. Flag: black-gold.
- Coat of arms of the city of Cottbus: Red city gate in a blue field. Flag: red-blue.

Where the coat of arms image has multiple colors, the field color is always the lowest color on the flag.

The image of the coat of arms, the color of the image, and the field color are, especially where it concerns authentic municipal coats of arms, potentially important for our later investigations. One should make note of them.

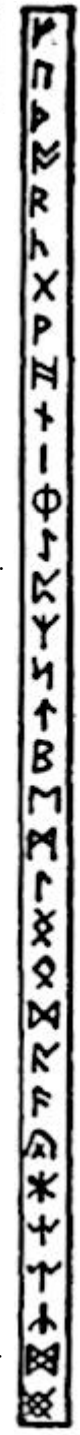
From the pastor of the church, one should try to find out which "saint" is the patron of the church and on what day the patron's feast is celebrated. For Catholic churches this is easy; in today's Protestant churches sometimes not even the pastor knows. But he'll look it up, and next time he'll know. Often the sexton knows.

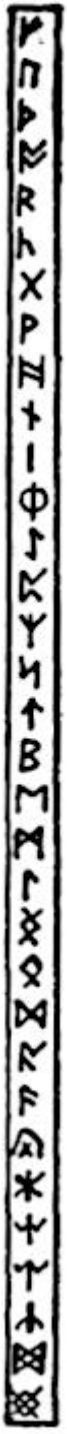
However, the research results that arise from studying the nature of the church (where it stands on a former rune-practice site) are not always definitive. Of course, one can apply a key: astrology; but by the rules of modern astrology it does not work, or one goes astray. I will publish the correct key at a later date. A more comprehensive work is necessary for that.

Within the built-up areas of larger cities, one can often establish a whole number of former breeding and rune-practice gardens. This should not be surprising, for the greater number of rune-practice sites was proof of the importance and sacredness of the place, and thus also the reason for the development of a larger town.

But when several rune-practice hills lie close to one another, not all of those practice sites would have had all the facilities usually found in a breeding garden. There, the facilities complemented one another.

The former existence of several breeding gardens, where today a larger city stands (for these purposes, even old towns with more than 15–20,000 inhabitants count as "larger cities"), is also indicated by old city history (number of mayors, aldermen, etc.), as well as the number of marketplaces then and now. We must keep in mind that from the market activity, which took place several





times a year on the eastern meadow or “Vogelwiese” of the breeding facility, there later developed a series of permanent sales stalls, residential huts, houses, the market, the market rights, and, through expansion, the town, the settlement, the city itself. As the city spread and grew, there later came to be several marketplaces (formerly eastern meadows) within the city district, and often the former eastern meadows are still used as marketplaces (sometimes several in one city), or one marketplace became officially "the" market.

The location of former general breeding gardens and sites is also indicated by (former and current) plots of land, houses, meadows, ponds, etc., owned by the city, church, or state.

These breeding and rune-practice facilities were once the most important, most sacred communal property. This property was not so easily stolen when the Christians arrived, as was other communal land. In some cases, the Christian church took over as the owner in place of the old folk-church. The teachers who worked in the breeding facilities became monks of the Christian church, lived quietly on, some hoping that things would change again, others wanting to secure their "existence." But everything was still there: orchards and flower gardens, "monastery" buildings, storage cellars, etc. It was very easy, in later times that knew nothing of the old days, to say: "The 'Christian' monks cultivated Germany."

The Right of Possession to Other Rune-Practice Sites

The right of possession to other rune-practice sites slipped in the same way into the hands of the “knights” (= riders). They came from the horse-breeding gardens of the breeding facilities; that is, they stayed there, managed the site for a time in agreement with the loyal folk, and over time became the possessors. They remained seated there and built themselves castles, mostly on one of the rune hills.

Other rune-practice and breeding facilities remained as communal property under imperial immediacy. Hence originate the imperial cities—cities that arose on these breeding sites, cities that were immediately subordinate only to the emperor (who once was the highest rune initiate), and not to the “knight” or “bishop” who by now had made himself a “landlord.”

Where the rune-practice facilities fell into decay, the land also became imperial property and fiscal property, or some form of property of the indirectly or directly public hand. (Municipal land, communal land, city land, state forest, fideicommissum, fiscal land, church land, “noble” land ownership, etc. These are the various forms of “ownership rights,” which are mostly quite up in the air.)

So, the former and current possession conditions of a territory give us clues about the location, number, and size of the former breeding and rune-practice facilities. We must also take this into account.

In addition, it should be considered that individual Germanic people also created their own rune-practice places for personal use. Even in Christian times, adherents of the old faith and secret knowers of remaining rune-practice techniques—masquerading as “hermits” or “holy men” under a Christian guise—secretly maintained their rune-practice sites, and often these hermitages were true places of blessing for the people, even though the sign had to say “Christian.”

We set out on a journey of discovery.

When seeking out former rune-practice sites, one must also consider that Europe is, in comparison to earlier times, much more drained. Where today are meadows and forests, where today houses stand, villages and towns lie, there was once often a pond, a stream, or a lake.

On our discovery walks and expeditions through what was once the land of roses and races—Germany—as well as anywhere that Germanic-Aryan culture was once prevalent, we pay special attention first and foremost to any elevation in the terrain, however slight it may appear, especially those that have a forest, river, lake, swamp, or depression to the east, northeast, north, or southeast.

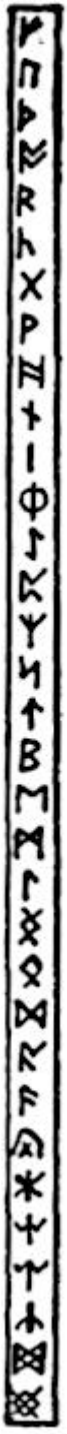
These now conspicuous terrain conditions and forms can naturally still be more easily established in undeveloped rural areas than in built-up city land.

Where there are still streams or river courses, we must remember that today’s stream was once as broad as a river, and that stream and river generally used to fill the entire width of the present-day valley.

Thus, in the east there was once often water where we would not expect it today, or can no longer see it.

We must also consider that all mountains were once higher than they are today, unless the rocks still stand up to the mountain peak. Due to this greater height of the mountains, it was also often possible to have a view into an area that we can no longer see from our standpoint today.

Where once—and often still today—there is groundwater present, we can recognize it by the water-indicating features in the terrain.

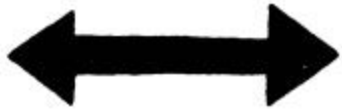


These include: willow stumps, willow trees and bushes, patches of reed grass, the presence of aquatic plants, mists or fog rising in the evenings or during cold seasons, lush and mossy meadows, lush foliage on often mossy trees, the presence of springs and wells, etc. Often, where water once was, there were later clay pits for brickworks or tanneries, or there are still such places today. The insect life is also telling. One finds many snails. In the ground, one often finds the shells of freshwater snails. Frogs like to stay in such terrain. Water birds and dragonflies are often to be seen there. Ants are mostly absent, unless the ground has been filled in.

On and in existing buildings: occurrence of dry rot, rotting wood, constantly rusting iron fittings on doors and windows, moss growing on the roofs, mold on bread and food, musty smell in the rooms, etc. Then we note the names of the terrain, like Talgrund ("valley bottom"), Weidgrund, Aalwiesen ("eel meadows"), etc., or the names of roads and paths, such as Fischerstraße ("Fisher Street"), Teichstraße ("Pond Street"), Bachstraße ("Stream Street"), Brückenstraße ("Bridge Street"), An der Brücke ("By the Bridge"), Am Steg ("At the Footbridge"), Reiherwiese ("Heron Meadow"), Storchgasse ("Stork Alley"), Badstraße ("Bath Street"), Morgengasse ("Morning Lane"), Ostergasse ("Easter Lane"), Riedstraße, Große Bleichen, Moorstraße, Entenpfuhl, etc.

If the former or present presence of water is established, we then note the names of the terrain around the former or still existing (often much larger) body of water. Now we turn our attention to the mountain or elevation, which (usually) lies to the west of the former or present water surface. What to pay attention to here, I have said and will say in other places. Now we survey the area all around. Here we find land (field) names, which in one form or another point in abundance to the former breeding garden, or a breeding facility, in short, to a rune-practice area, with an adjoining breeding garden.

This is how we survey the terrain. I will now provide further information to make research easier.



In the Earth ...

As people of the far-awake present, our ancestors were always consciously, first and foremost, children of Mother Earth. As people who had recognized the meaning of life, they knew about the sanctity of the soil, which, through its countless transformations, had successively formed the bodies of the earth's living beings, including the bodies of humans, and would continue to do so. – A handful of earth is enough as the substance for a human body. The globe consists of the remains of the bodies of once-living experiencers of life.

Just as the past is the mother of the present and the present is the mother of the future, so too is the earth the beginning of all present knowledge, which can then give birth to future knowledge.

Ard (earth), Ort (place), and Art (type/species) are a triad, which finds another expression in "blood and soil," in "soil and blood."

Anchored in the earth is the springboard to the full experience of the self (Ich), anchored in the place is the birthplace of the type, the race that is supposed to and must shape the face of the earth.

Where race is to be, the race that cherishes the earth, that strives heavenward, that evolves towards divinity, it must, having arisen from the earth, first charge itself with earth-force in order to be able to fully accomplish its tasks.

This charging with the powers of the earth, with the radiations of Mother Earth, is necessary in order to achieve a strong, vigorous body, equal to

all demands of life. For it is not the spindle-thin person who physically embodies the image of raciality, but rather the one rich in substance, muscled, harmoniously built in all proportions—the Northerner.

Furthermore, the earth represents the principle of the receptive side of nature. Fertility is inherent only to those people and nations who remain in constant contact with the soil. Infertility is the inescapable fate of those nations, classes, and people who lose physical, spiritual, and mental contact with the earth. Wherever infertility appears as a result of distance from the earth, there is also increasing loss of racial quality; degeneration is the parallel phenomenon.

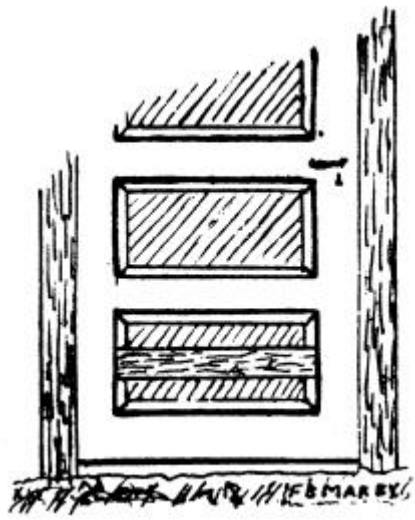
True racial humanity—and raciality is full humanity—can, as our ancestors knew, only be achieved and maintained by drawing from the three primal sources of life.

These three primal sources of life are:

- The radiation of the earth,
- Rest and movement,
- The radiation of the heavens.

That is why the underground or semi-underground breeding and rune-practice facilities played such a significant role in the breeding system of our Nordic ancestors, wherever our ancestors shaped the face of the earth.

In the following discussion of the individual facilities and installations of the breeding and rune-practice systems of our ancestors, we therefore begin with the underground installations and facilities, in order then, step by step, to also cover and assess the above-ground facilities, until the overall picture emerges from everything.

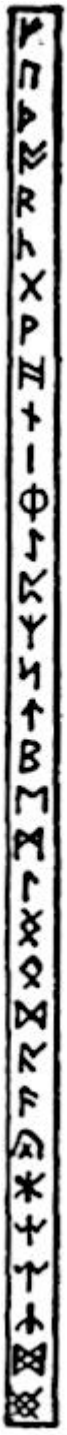


The Underground Passages

I have convinced myself that a connected system of underground passages still exists today, radiating from the regions of the North Pole far into the south of the earth, beneath the continents of Europe, Asia, Africa, and America. However, not all of these passages are still in usable condition. Many, though, are still very well preserved.

The age of these passages also varies greatly. I know of systems that are certainly over 60,000 years old, systems that are still partly usable today.

The question arises as to who actually created these passages. Let this question also be answered. The oldest system was created by Mongols under the guidance of Germanic priests. This applies to the ancient system in the Osning (Osnabrück with Gertrudenberg and surroundings), to the system in Württemberg (Stuttgart valley, Swabian Jura, Black Forest), to the system of the Roman catacombs (Rome), to the system in the Carmel Mountains, as well as to the system in the Mongolian desert. That whole underground cities have been found in America, especially in Mexico, will be discussed later.



When I write here that the underground passages and vaults in certain places were built by Mongols, a variety of questions arise, which we will at least try to address to some extent in what follows.

1. Why did the Mongols build (these passages)?
2. Were the Mongols once the ruling race?
3. For what purpose were the passages created?

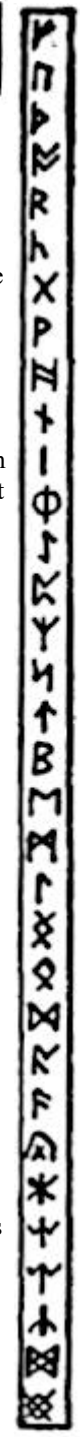
When we answer the question, "Why did the Mongols build (these passages)?", we should also mention a few otherwise unknown peculiarities and spiritual characteristics of the Mongols.

The Mongolian race has always been the one that best understood, and still understands, the construction of underground caves and passages, better than any other race. Even today, entire peoples in Asia live underground. To this day, as in ancient times, the only suitable means of transport in the underground spaces and passages is the two-wheeled cart, which is still in use above ground. This two-wheeled cart was also once the living wagon of those Mongol families who built the underground passages in Europe.

If one grasps the Mongolian race spiritually, it represents the type of the "Moon-man" (Mon), as it manifests on Earth. Accordingly, the character of the Mongols is marked by their strong reproductive power, a deep-rooted tendency toward the natural-mystical, contemplative introspection, and a preference for staying in caves. Cosmic descent and affinity, as well as hundreds of thousands of years of development and experience, made the Mongol cave-builders the most suitable for cave construction even in Europe and America.

The question of whether the Mongols were once the ruling race can now be answered. It should first be noted that the question of a "ruling race" only corresponds to our modern understanding. — A "ruling" race in the sense we mean today did not exist in the past. To rule, as we conceive of it today, presupposes a ruler, a lord. But there was no lord in this sense in earlier times. (The word "Herr" [lord] is related to "hehr" [noble] and "Har". "Har" means "the high one," and, in planetary terms, the Moon. In Scandinavia, the hare is still called "Sar". The hare appears as a symbol of the Moon. The Moon governs all processes on earth. He is the "lord.")

The old world order was an order-based one. The various tasks in the old world order were carried out by individual "orders" [brotherhoods]. These orders were organized according to cosmic principles and were spread across the entire earth. The high seat was in the north of the earth. Every person, according to the position of the stars at their birth, belonged to a specific order and had to



fulfill their tasks according to the purpose of that order. They also had to visit different order territories, to learn and to work. Thus, there were no states in the modern sense. Just as certain territories in Europe were assigned to particular orders, depending on the soil's radiation and the cosmic influences of the land, so too were, among others, "Rana-an", "Af-ien", "Ja-pan", "His-pan-ien", etc., assigned to certain orders as cultivation regions. — I am publishing, again as the first, these notes here and will later provide more detailed evidence.

From the fact that all matters were once regulated according to such an order-based system, it follows that the Mongolian race could not have been the "ruling race," and that such a thing as a ruling race in the modern sense did not exist. However, it is correct that, by nature, there was a significant focal point on earth — and at this focal point lived the leaders of humanity, and this focal point lay in regions inhabited by Germans.

Under the guidance of the Germans, a particular order, to which skilled cave-builders from Mongolia belonged, created the system of underground passages radiating from the earth's focal point.

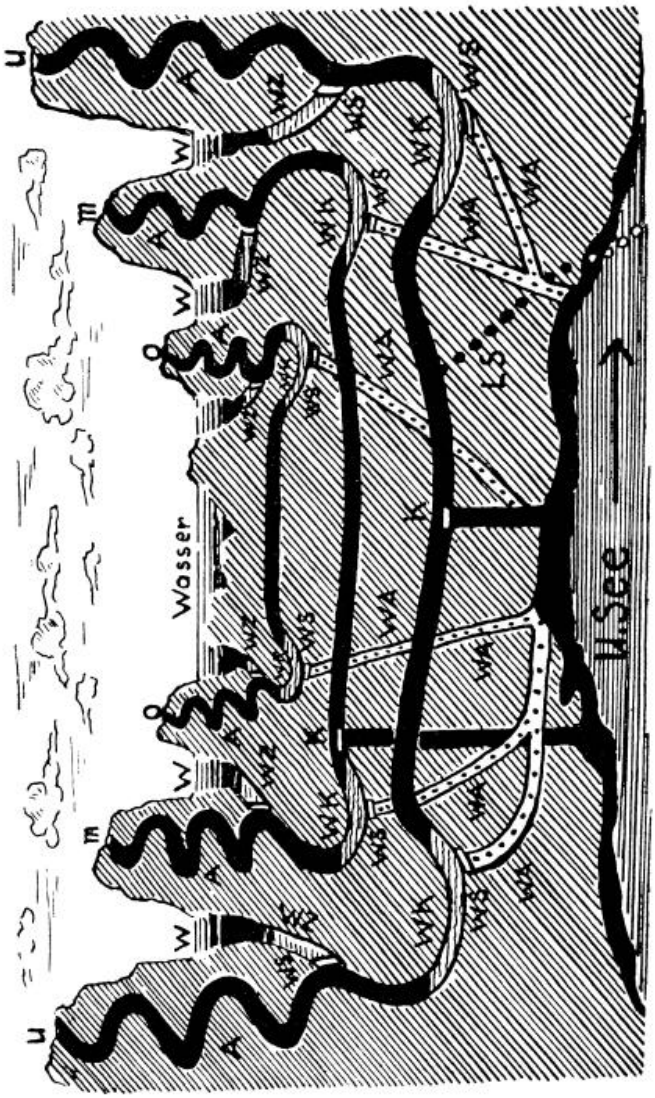
Of course, underground passages were also built in more recent times known to us, and all passages were expanded and the system extended. Often, the course of the passages was determined by the soil conditions. Later builders, when they constructed passages for defense purposes in the Middle Ages, for example, often came upon the old passages.

Since cities arose on former rune-practice sites, and since all these rune-practice places had underground passages and were connected with each other, the builders of the early Middle Ages did not have much left to do — nor did the builders who were to connect castles and monasteries with underground passages. For, since castles and monasteries also stood and still stand on former breeding and rune-practice sites, the passages were already there.

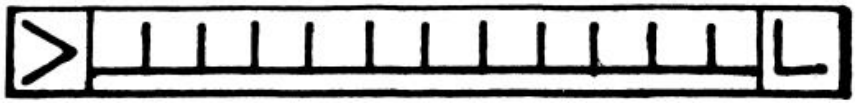
So, it is probably not always correct when it is claimed that these passages were built so that the monks of this monastery and the nuns of that nunnery could have unhindered contact with each other. No, these passages were mostly already present and were perhaps only expanded. If monks and nuns were glad that the passages existed and used them (or still use them), that's no reason for outrage. But the people must know about this, so that they are not deceived and do not indulge in "pious" illusions. We are all human.

Now we come to the question: For what purpose were these passages created?

Schematic Representation of the System of Underground Passages with Their Security Installations, as Generally Present Everywhere. The Underground Habitation Rooms Are Not Indicated.



Entrance to the upper network: m. Entrance to the middle network: U. Entrance to the lower network: A. Descent to the depth; location varies locally. w t. – water inlet with lock. WK – deepest point in the passage, also, end; water basin. ws – water shaft in the passages. Water was then introduced underground when danger threatened. WA – water outlet, opened when the danger was over, and only as long as needed for the passage to be free of water again. Permanent drainage system. K – step stones with a vertical shaft below. LS – air shaft. The water flowing in the direction of the arrow draws the air with it. US – underground lake or river



The purpose of the underground passages was manifold.

Just as catastrophes change the surface of the Earth today, so it happened in ancient times as well. Underground passages were usually unaffected by these changes, because they were constructed so that even during major floods on the surface, they remained dry. The entrances were mostly on high hills, and below the passage system there was (and is) a drainage system from which our modern road builders could still take a lesson.

The passages themselves were usually so deep that they were not affected even by the advance of the sea into wide areas of land. If the English and French were to build a tunnel under the Channel between Dover and Calais, they might find ancient passages—provided they dig deep enough. In Westphalia, old passages are still found from time to time, which people "believe" once served for the extraction of coal in ancient times. But in those days, there was no need to dig so deep into the earth for mining purposes.

Under the Stuttgart salt basin, there is a system of underground passages that lies about 180 meters (sometimes even deeper) below the old bed of the lake that once filled this valley. The key point of this system is the present-day "Hasenberg" (“Hare Hill”).

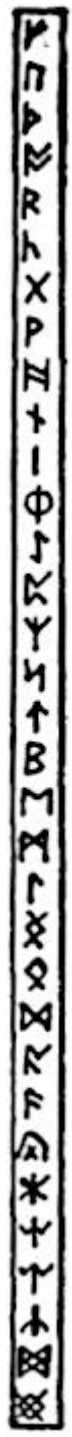
When I speak of a system of underground passages, let me add a few things.

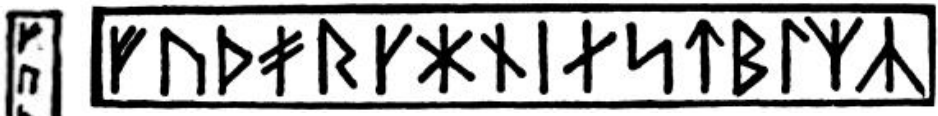
In most regions, a system always consists of three superimposed networks of underground passages. Their course was determined by the nature of the landscape.

The upper network connected the important points in the local landscape and did not lie very deep, so it could intentionally or even by flooding be set under water. This upper network of underground passages served for traffic between the individual rune-practice sites (later church hills, monastery buildings, castles, etc.) that lay in the plain.

The middle network already lay deeper than the upper network, but always had entrances set high enough that water could almost never accidentally penetrate. But this network, too, could intentionally be put under water. For this purpose, even on medium-high hills, wells and ponds were available, which could be connected to the underground passages.

The lower network of underground passages lay deepest and had only the purpose of maintaining connections with distant points. The entrances were

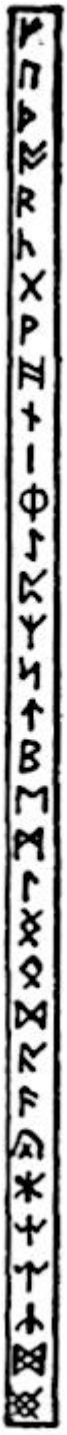




always on high hills, so there was never any fear of flooding. But these passages, too, could intentionally be put under water and then made dry again.

Seen from the side, you'd get something like the picture in the "Diagram of a System of Underground Passages." Of course, this depiction is schematic and cannot be otherwise. For clarity's sake, ventilation shafts could not all be shown. Ventilation shafts leading upward were generally avoided in the lower system. Experience shows that the air in passages that run deep through rock is purer than in those closer to the surface. Where ventilation was necessary in the lower network, a suction device was created whose nozzle dipped into running water. The running water would draw the air with it. Fresh air entered from the passage entrances.

As the diagram shows, from any entrance it was possible to submerge a stretch of passage under water. A few dozen cubic meters of water were sufficient. Many wells hold that much water (a well used for this purpose still exists in the Pernickelturm in Osnabrück).



2. Illustration Supplement to Volume 7/8 of the Marby=Rune Library

Image 1: An underground passage runs alongside the Osnabrück Cathedral. The direction post shown in Image 2 stands at the spot where, in Image 1, we see the dark X in the area near the garden house.

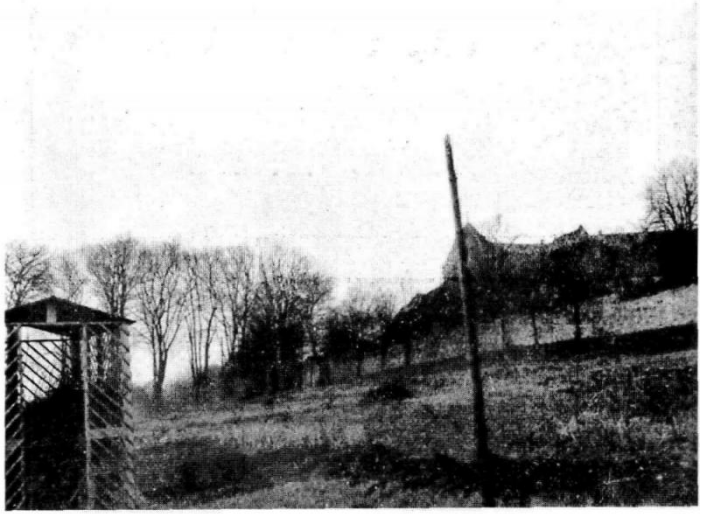


Image 2: The underground passage leads from the Pernickel Tower exactly in the direction indicated by the post, from there past the garden house toward the cathedral.

Image 3: I entered through the door on the right. Inside, it leads downward into the chamber and corridor system of the old rune-practice rooms in the Gertrudenberg near Osnabrück. The house stands to the right of the path on the grounds of the brewery on Gertrudenberg.

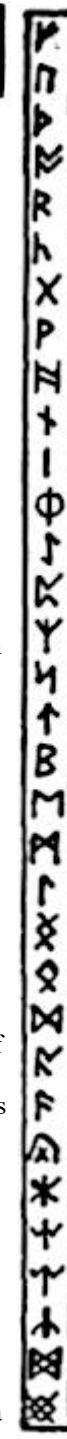
Image 4: Another entrance.

Image 5: One of the large rune-practice halls in the Rune-Mountain (Gertrudenberg) near Osnabrück.

In the background, we see various exits to other halls and corridors. There are a considerable number—about 80 to 100—underground rooms stacked in a sort of tiered arrangement. The property rights to the grounds have been secured by Roman Catholic circles, and these rooms may only be entered with their permission.

Image 6: In the underground rune-practice chambers of the Gertrudenberg near Osnabrück.

Between the pillars, the openings of corridors gape, running deep beneath the earth toward the city of Osnabrück as well as to the rune-practice sites in the nearby and wider surroundings. Another slide of the underground rune-practice chambers in Gertrudenberg near Osnabrück can be found in the first set of images in this book.



If the enemy had conquered a stronghold in the area, the underground passage would be sealed off with water if the enemy could not be dealt with through the passage. (Even today, underground passages are flooded when the last member of a family—and thus the family who held such an old stronghold—dies out.)

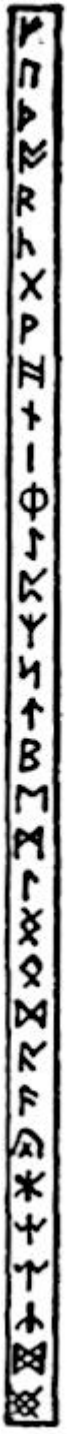
In the network of underground tunnels, there were also labyrinths that would lead the uninitiated hopelessly to their doom. "Ripp stones" are occasionally set in. Whoever steps on them disappears forever into a bottomless shaft. Terrible things have often happened deep underground here, especially when foreign invaders ventured down.

The present schematic corresponds in broad outlines to the system that a certain region in Württemberg displays.

Underground passages run, among others, from the "Michelberg"—formerly called "Runaberg" (!)—in Württemberg in the Zabergäu, to the distant Heuchelberg near Heilbronn, to Freudenthal under the Rotenberg, to Bietigheim (from there to Besigheim), to Lauffen am Neckar, and to many other points in the region. From Asperg ("Aenberg") in Württemberg, underground passages lead to the "Hasenberg" near Stuttgart (from there to Degerloch and to the Himmel in Vaihingen), to Markgröningen—which is completely under-tunneled—to Eglosheim, Bietigheim, etc. From "Gertrudenberg" near Osnabrück, underground passages run to the cathedral in Osnabrück, to the "Bittischanze", to the "Petersburg", to all the old watchtowers of the city, to the "Sonnenhügel" (once a rune-practice site, now unfortunately built over), to the "Schmied im Hohne", to Sutthausen, to Iburg, etc. Altenburg in Thuringia, a very important place in ancient times, is also almost completely under-tunneled. Underground passages radiate in all directions. From Aurich in East Frisia, the city lying in the old Atlantis region, underground passages run from the former castle grounds next to the Hotel "Piqueurhof" to the now-vanished monastery of Meerhusen (now a forestry office), whose foundations still contain a cellar with corridors, to Gandhorst, Wittmund, and in the direction of Kirchdorf. Stuttgart is also richly interwoven with underground passages.

Since cities were mostly built on former rune-practice grounds, the underground passages were found there and were often expanded, so that, in case of a siege, it was possible to escape unseen by the enemy far beyond the city walls into freedom.

Highly visible signs have always given, and still give, the initiate information about the layout of underground passages in a city. Even outsiders, if they were initiated into the meaning of these signs, could find somewhere in a



remote city forest or from the cellar of a shop the entrance to the passages that led them into the city.

This is still true today.

Even within the cities, in the streets and alleys of the old quarters, in solitary gardens once outside the city, you can find signs and construction features on houses, gates, and doors that provide the initiate with information, but often strike the ignorant as "stylistically inappropriate."

Often, the address book of a city can also provide information about the layout of underground passages if the names of the property owners are listed.

It should also be noted here that properties where monasteries once stood or still stand repeatedly end up in the hands of Catholics, who are known to keep silent. Or Jews, who knew about these things, managed to become owners of such properties.

What applies to monastery land also applies to properties on which a tavern with a so-called "eternal concession" stands. From these inns—which usually have two cellars, one above the other—underground passages also lead out. I have often found that the current or former owner of such an inn (often at the instigation of the pastor or a Freemason architect or builder) had the passages bricked up or filled with rubble.

To complete the overall picture, the following should be added: Whoever observes how Roman Catholic brewery conglomerates have been buying up inns for decades, installing Catholic innkeepers and staff, can also see how, alongside this subtle takeover of important public traffic points, the appropriation of the old underground connecting routes is simultaneously being achieved.

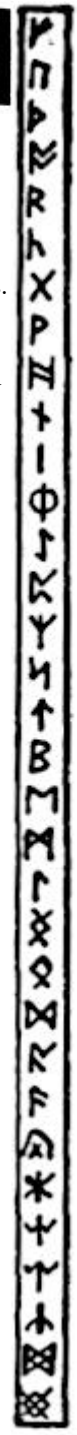
I also want to briefly mention the passages that run from old Hanover, from Hildesheim, from Hamburg, from Berlin on the Spree, from Cologne on the Rhine, from Nuremberg (also completely under-tunneled), and from thousands of German and foreign cities.

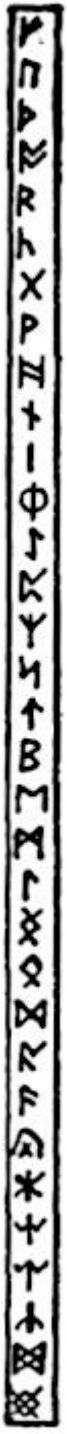
It is left to the readers of this book to carry out their own research in this direction at their own locations.

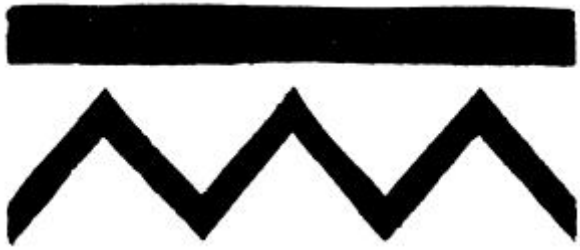
The study of underground passages is a very important part of local history research, which has often been denied for very transparent reasons, or at the very least, seriously neglected.

Postscript in July 1935: In the meantime, the danger posed by air raids has prompted many city authorities to have the underground passages explored and made usable again—in England and Germany, as far as reports indicate. Everywhere, according to the information I have, it has been confirmed that there are three superimposed tunnel systems. Some cities are now searching through old secret plans, supplementing maps on-site, and restoring the passages.

In my own research into underground passages in various regions of Germany, I found that the existing tunnels were almost all suitable as bomb- and gas-proof shelters.





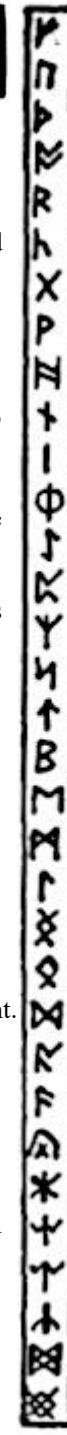


Underground Rune Practice Sites and Changing Chambers

In a few other places in this book, I have already pointed out underground accesses to rune-practice sites and, in the section on the value of spatial and material angles, also drawn attention to the effects of exercises in underground rune practice rooms.

I have further explained that the forces acting on those practicing in the earth are especially favorable for exploring the past, and particularly for previous lives.

Natural caves, shaped by nature or artificially constructed, are known in a small number today. But most underground caves and tunnels are unknown or are kept secret. Anyone who knows about underground caves and tunnels is usually not the only one who knows, and since such caves and tunnels are still very good hiding places and escape routes in troubled times, everything is done by other initiates and by secret orders and secret societies to ensure that the informed person remains silent one way or another. If, despite this, a passage is discovered during roadworks or other construction (which cannot always be avoided), and some casual or professional reporter sends a report to a newspaper editorial office, this report will not be published in eighty out of a hundred cases. The editor in question would be putting himself in hot water. If, however, the newspaper (due to "lack of space" or "forgetfulness" or something similar) does not report on the discovery and the matter becomes more widely known among the public, it will be mentioned somewhere in passing that an old sewer, or foundation wall, or a water drain, or something similar was encountered. Otherwise, the passage will be walled up as quickly as possible. But in the secret societies, the maps of the underground passages are studied, notes are made, land and houses under which the passage runs are quietly bought up, and if the passage is still in good condition, it will also be restored—by laying a new



connecting piece under the walled-up spot deep enough that future construction work cannot uncover it.

Here, I have had to anticipate the section "Underground Passages" somewhat in order to explain why so little is known publicly about underground practice rooms.

Admittedly, the general public "knows something" about underground rooms; some scholars also speak at length about such rooms and their purpose, but they all miss the point because the little they do know they are not allowed to say, and most often they know nothing at all, delivering trivial "explanations" or conjectures with a serious demeanor. And these opinions then get dragged through the centuries, and every educated person feels obliged to parrot them. For example, the underground vaults in the Gertrudenberg near Osnabrück were "explained" as former "stables" for horses.

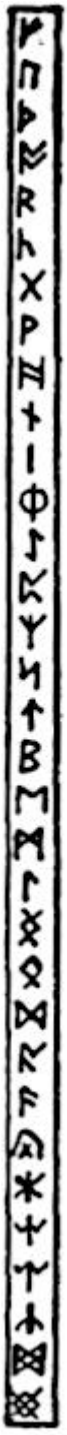
How could our "experts" even consider identifying underground rooms as former rune-practice places or related to them, since these "experts" know nothing about rune practices and, in some cases, still do not wish to know anything.

Of course, the underground rooms were not always just rune exercise chambers, but were also sometimes used as changing rooms.

For the rune practitioner, a changing room near the hilltop where they practice, or on the slope or inside the hill, is important. The same applies to a rune-practice site on the plain or in a valley. A changing room standing above ground next to the practice site would block the horizon, would disturb the area here and there. Thus, a hut or house by the practice site would certainly devalue it. Yet, for various reasons, a changing room near the practice site was important. That is why we still find underground changing rooms today near former rune practice sites, just as we find the sacristy by the church—and changing rooms today still beneath many churches and synagogues.

It is certain, however, that many of these underground rooms, which were later converted into changing rooms and are still used as such today, did not originally serve this purpose, but were rune-practice rooms in the time when rune exercises were still practiced.

For certain rune exercises undertaken with a specific aim, the rune practitioner needs a space that should preferably be below the surface of the earth—either closer to or further from the surface, but at least completely surrounded by earth.



There are underground rune-practice places everywhere the Germans once brought their rune knowledge, everywhere Germans practiced rune exercises.

The "burial chambers" in the pyramids, after all, were once nothing but imitations of the purposeful arrangement and construction methods adopted from the Germans.

And when, during initiation ceremonies in the Freemason lodge, the new brother is laid in a coffin, this too is an—though absolutely empty—echo of a once knowledgeable and practicing era.

When, in certain orders, the monks and nuns sleep in the coffins in which they will later be buried, today this is an empty tradition, which at first appears as a kind of human torment but then becomes habitual. People come up with all sorts of peculiarities.

But you can see what developed from the techniques of rune practice, as rune knowledge became shallow and sank into oblivion. At first, the individual rune acts were imitated, then even the purpose was forgotten; and in the "religious" views of the South, the matter became a "religious ceremony," a "ritual act" or a sort of black-magic procedure accompanied by spiritual blindness, and finally it became a means or an attempt to torment and suppress people, to break their will to live, to intimidate them and at the same time give them the illusion that they were doing something "pleasing to God" if they lay down in their coffin every night, or several nights a week.

One of the largest underground rune-practice complexes that we know of in Germany is probably in Osnabrück and its surroundings. Here it is the Gertrudenberg, which is connected underground with all important points in the area and contains very large underground spaces, of which I present several pictures, as well as some images of the entrances.

However, one must not think that these underground rooms—which are by no means all known—are open to public inspection. When I was inside at that time, I was already viewed with suspicion. Today, entry is prohibited "because dangers for visitors are to be avoided." We Germans are therefore still not the masters in our own land. We Germans obey foreign Rome. It could become too obvious that the "missionaries" once used these underground passages—after they had conquered them—to keep the Germanic people in check. It might become too well known that monks' and nuns' monasteries were and sometimes still are connected by underground passages.

Thus, because certain circles have an interest in keeping the veil of forgetting and "ignorance" over these things, research in our own country, in our own homeland, is made more difficult—either by foreign interlopers or by their tools.

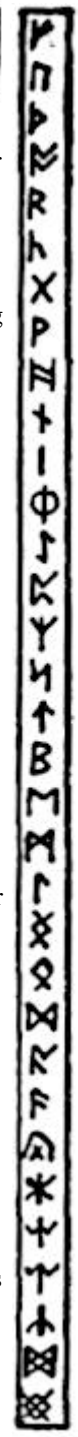
It is up to us to gradually lift this veil, step by step. By using the pendulum and the dowsing rod, and with the help of sensitives, we are achieving very good results even today in researching the underground rune-practice sites and the underground passages connecting them, and it will not be long before better methods, better devices, and other circumstances contribute to the whole people regaining knowledge of the high wisdom of their ancestors and the natural—yet sure—path to God.

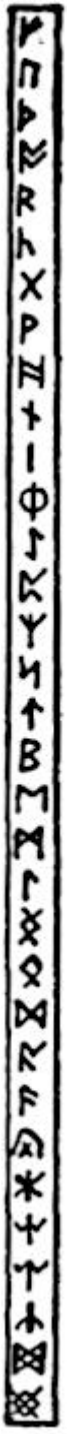
Underground caves, which developed into entire underground cities in which thousands of people later lived during times of need, are found in countries where the Nordic racial order prevailed for many thousands of years. Thus, large underground caves were found especially in Mexico, which once had a thoroughly Nordic culture, as well as in Mongolia and what is now China. The so-called catacombs of Rome also belong to this. In Egypt, which was demonstrably cultivated by Frisians, the discoveries of such places are not yet complete. The same applies to Central Africa and the region of the Atlas.

Everywhere the Nordic racial order operated, you also find these underground rune-practice rooms. The fact that they here and there became burial caves arose from the technique of rune-practice, whose forms later became tradition, losing their origin and meaning as the technique was no longer practiced and was forgotten.

Underground Cities

The earth is the mother of all living beings. She is also the one who harbors all knowledge. Whatever was formed along her path through the billions of units of space, place, direction, and time, she has stored within the substance in which the experience of eternities still vibrates and radiates outward from here.





Whoever, in former times, wished to draw from the past in order to gain knowledge of the possibility of future becoming, would descend into the body of the grandmother (earth) to attain clarity through the path of inner vision.

It may be that the longing for inner vision is foreign to today's machine-man, but not all of us are machine-men; some of us still value being human. Besides, the widespread caves beneath the earth in the continents of Europe, Asia, Africa, and America prove that the humanity whose development and preservation in fact makes our existence in life possible, once held inner vision to be very important.

Certainly, every era tends to view inherited cultural evidence through the lens of the time of the observer. Thus, today one might think that the underground spaces, passages, chambers, caves, catacombs, etc. were sought out and constructed as protection against enemies. — These underground spaces may indeed have been selected for that reason when danger threatened, but, as finds in old ring-forts and sacred sites of the Germans prove, and as the results of research into underground caves confirm: weapons have never been found— neither in the sacred installations of the Germans, nor in the underground chambers and tunnels across all continents. And when weapons were found, they were already from a later time.

You may also sometimes hear the opinion that underground spaces were burial caves, such as the catacombs beneath the city of Rome and the underground chambers of the pyramids and certain caves of South America.

But in the latter caves, one finds the corpses standing upright. That makes sense if these caves were originally practice spaces. The deceased were, even after death, placed in the holiest, the vertical, direction.

It is also assumed that the catacombs were later expanded to serve as burial places. But all underground spaces cannot be called burial sites as such, simply because underground burial places could be much more simply created, and in the extensive cave systems especially of Asia and America, only a very small part of the underground facilities served as burial caves.

Recently, in Central America (Mexico), entire underground city complexes have been discovered, inhabited by thousands of people. In Mongolia, millions of people live in underground cities. Whole monastic orders there, from time to time, have their widely branching dwellings, libraries, chapels, and storage rooms in the earth.

But we need not look so far afield. Near German cities (Nuremberg, Mühlhausen in Thuringia, and others) or in their vicinity (Osnabrück, various Harz cities, and more), there are widely distributed, multi-storied, underground rooms and halls, streets and passageways, whose capacity is so great that the population of a medium-sized city would have ample space within.

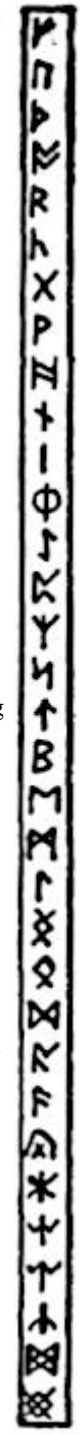
These extensive underground rooms and halls were once nothing other than underground practice spaces, exercise halls, halls in which physical exercises and dances were held, rooms where instruction was given, rooms that housed written records. And when a Jesuit father on Easter Island burned more than 60,000 wooden tablets with ancient rune-like script—he surely found those writings in underground caves, which had preserved these important, now destroyed, documents for so long.

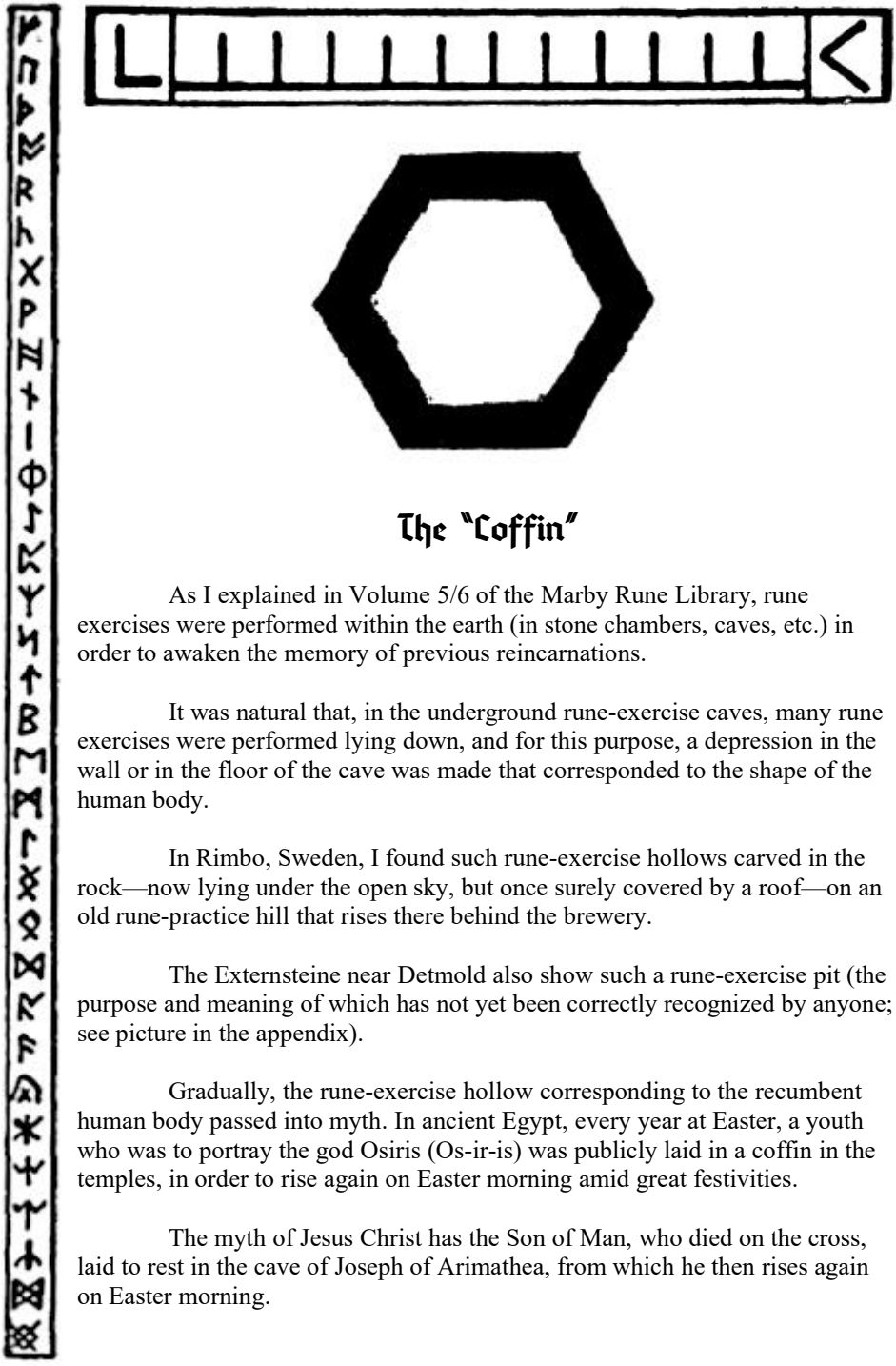
Even today, certain religious exercises in India and elsewhere in Asia take place in underground houses. And closer to home? Most old cathedrals in Germany contain large underground rooms, in which, at least beneath Catholic churches, the priesthood still gathers for certain exercises and consultations.

All this is a lingering echo of that era which considered the undertaking of certain physical exercises and contemplations in the earth, in underground spaces, as very important for achieving specific results. And these underground exercises were part of a regimen of practice in which exercises above ground were also necessary, for the underground caves are mostly found beneath or beside former breeding and rune-practice sites.

To what extent rune exercises in underground spaces may serve physical breeding is a question to be left open for now. A coming time will know the answer.

For us, without question, the mention of these widespread or individual underground practice spaces within the overall picture is important.





The "Coffin"

As I explained in Volume 5/6 of the Marby Rune Library, rune exercises were performed within the earth (in stone chambers, caves, etc.) in order to awaken the memory of previous reincarnations.

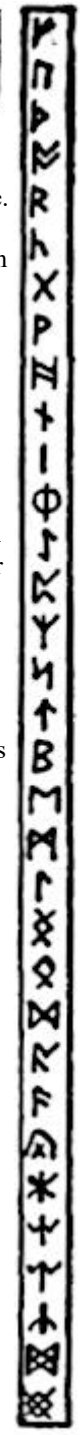
It was natural that, in the underground rune-exercise caves, many rune exercises were performed lying down, and for this purpose, a depression in the wall or in the floor of the cave was made that corresponded to the shape of the human body.

In Rimbo, Sweden, I found such rune-exercise hollows carved in the rock—now lying under the open sky, but once surely covered by a roof—on an old rune-practice hill that rises there behind the brewery.

The Externsteine near Detmold also show such a rune-exercise pit (the purpose and meaning of which has not yet been correctly recognized by anyone; see picture in the appendix).

Gradually, the rune-exercise hollow corresponding to the recumbent human body passed into myth. In ancient Egypt, every year at Easter, a youth who was to portray the god Osiris (Os-ir-is) was publicly laid in a coffin in the temples, in order to rise again on Easter morning amid great festivities.

The myth of Jesus Christ has the Son of Man, who died on the cross, laid to rest in the cave of Joseph of Arimathea, from which he then rises again on Easter morning.



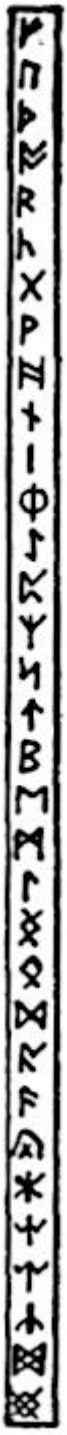
And when today, during the initiation ceremonies of the Freemason lodge, the new brother is placed in the coffin, this too is—although now an absolutely empty gesture—a remnant of a former age of knowledge and practice.

When, in certain orders, monks and nuns sleep in their coffins, in which they are later buried after death, this has now become an empty tradition—what at first seems like human torment also becomes a habit. People come up with all kinds of peculiarities.

But one can see what developed from the technique of rune exercises, as rune knowledge became superficial and eventually disappeared. First, individual rune practices were imitated, then even the original purpose was forgotten (if the southerners ever knew it at all), then the whole thing became a "religious ceremony," a "ritual act," or a black-magical procedure, accompanied by spiritual blindness, and finally, it became a means or an attempt to torment or suppress people, to break their will to live, to intimidate them, while simultaneously giving them the illusion that they were doing something "pleasing to God" when they lay down in their coffin every evening or several evenings a week.

Today, we recognize the "coffin," the hollow carved in rock or earth, as a structure that served for the reception and absorption of certain earth rays.

Reference is made here to the illustration "The Coffin" at the Externsteine.



The Charcoal Kiln and the Incensings

We are all familiar with the way charcoal is produced in a kiln (nordic "Miler"). The charcoal burner stacks the wood in a skilled manner and surrounds the woodpile, which shows no large gaps, with earth and pieces of turf (grass sods), so that only a few small air holes remain at the sides near the bottom, and at the top of the rounded mound is the smoke outlet opening. The woodpile is then ignited from several points at the sides, and now the wood "smolders" (smilt = f-milt or f-mült) under the kiln covering, until the whole woodpile is thoroughly glowing and, at the top, a lively flame shoots out—this is the sign that the kiln has fully burned through.

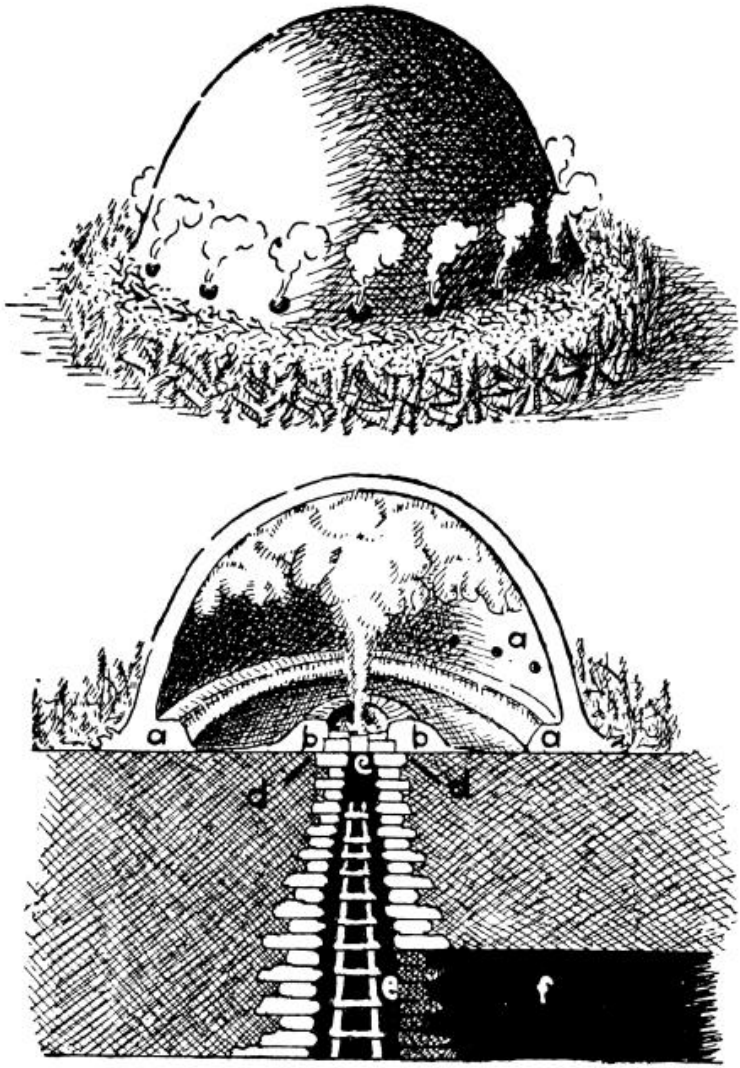
I have described the entire process of charcoal burning here in order to later point out important connections concerning the kiln or "Miler."

Incidentally, we also know that the Miler, as I have sketched it in exterior view and in cross-section, represents a primal form of the dwelling house, as we still find it today among the Lapps and the Eskimos in northern Sweden and in higher northern latitudes. The fact that today there is a side entrance closable by furs or by a door, and a smoke outlet at the top (as in the kiln), and that this same structure is still used worldwide as a tent, as well as a dwelling in the most basic form of human habitation, is well known.

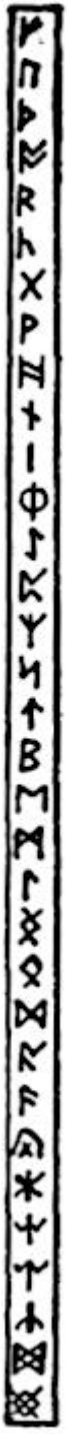
Our present considerations revolve around the kiln or Miler as an apparatus for the attainment of insights, and further for the recognition and elimination of illnesses.

These kilns sometimes had a side entrance, but mostly the entrance was underground, since fresh air was needed for burning aromatic herbs.

On the next page, we see here the arrangement of the "kilns," as, according to the visionary insight of those still living today and after technical considerations, also taking into account their location, they must have been constructed.



The Kiln
(Schematic Illustration)
a: Side wall and dome. b: Fire wall made of clay. c: Grate. d: Grate support. e: Exit and air shaft. f: Entrance.



The walls of the kiln, shaped into a dome, contained as a framework "rods" ("Run-gen"), that is, long branches, such as those provided by hazel shrubs—flexible enough that they could be connected at the apex of the dome. These rods were further interwoven with brushwood, and the entire framework and latticework was filled in with a mixture of clay and horsehair. The inside and outside of the dome walls were then smoothly plastered. A few small openings, which could later be closed from the inside, were made at about foot height. The entire kiln was then surrounded by a fence to keep animals away.

The entrance (f) was usually underground, rising up into the center of the kiln (e) and narrowing so much at the fire hole (c) that only a man could just squeeze through. But the entrance could be further constricted by means of interlocking stones, and the "neck" of the entrance could be completely bridged with these stones, thus creating a "grate" (Rost) on which the necessary herbs could be burned ("roasted"). ("Ich röste Dir ein Mahl!" means "I roast (broil, toast) you a meal." Metal was not preferred for the grate, as it produced fumes that were considered harmful. The stones placed on the rim could not shift, since a firmly rammed clay wall (b), which would become very hard, surrounded the area of the grate. The grate surface (e) was kept as small as possible and covered with specific herbs (never with animal remains). These herbs were then ignited and would smolder with heavy smoke.

In the chamber (a), which surrounded the wall (b) in a ring shape, the practitioners would sit with their backs against the inner wall of the kiln and inhale the fumes that descended along the inside wall. In some kilns, there was also an earth bench all the way around where the letter (a) appears in the diagram.

It is quite likely that, in some places and times where no kiln was available, other underground spaces, caves, chambers inside a ritual mound, or any other suitable space would be used for fumigation, just as well or even better suited than the modern Roman Catholic church hall, which is still today used for fumigation by burning incense within.

Even in open fires, on mountains and in valleys, on a layer of stones or in a fire pit, aromatic herbs and fragrant woods were burned. The custom still practiced today of burning a pile of wood on certain days and nights can, at least in part, be traced back to ancient techniques that intentionally altered the air we breathe.

By this deliberate alteration of the breathing air, it was achieved that the vibrations of ethereal substances would enter directly into the blood through the millions of fine branches of the lungs, just as they were also absorbed by the

millions of nerve endings in the skin. Moreover, the subtle vibrations that altered the air acted upon the electrical field of the body.

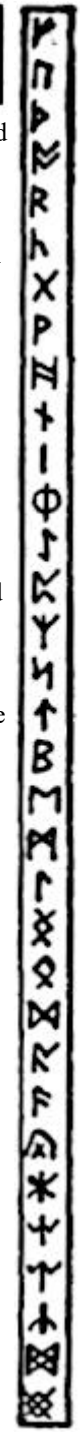
The heightened sensitivity of the body thus achieved was used in order to penetrate beyond the ordinary capacity of the senses and mental force, to gain insight into the essence and operation of nature and becoming.

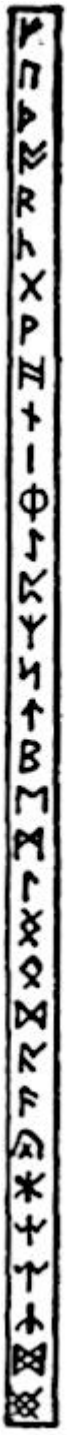
This effort, however, had nothing directly to do with racial breeding efforts, and I must still believe that fumigation practices only became widespread once a certain degree of racial mixture had already set in. For, in looking forward and backward in time, the pure-blooded person achieves the results of breeding and runic exercises at least intuitively and at times spontaneously.

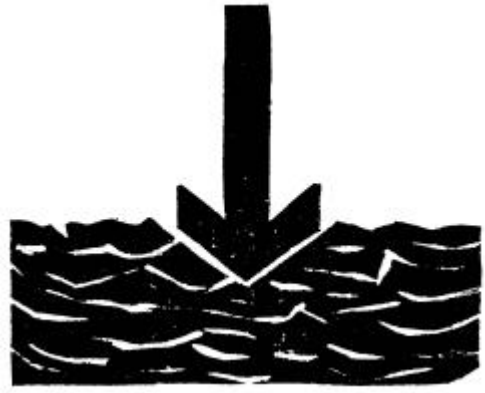
The Nordic person absolutely insists on precise insight into the perceptions he receives—of both sensory and so-called extrasensory kinds—and never allows his actions to be determined by images and inspirations whose author, source, and cause he does not recognize as unequivocal.

Thus, the potential for insight that arises through fumigation can still be seen as a valuable control method today. But as a generally applicable practice, we must reject fumigation.

I included this brief note on fumigation and the kiln only so as not to overlook this type of ancient method for attaining knowledge.







The Sacred Ponds

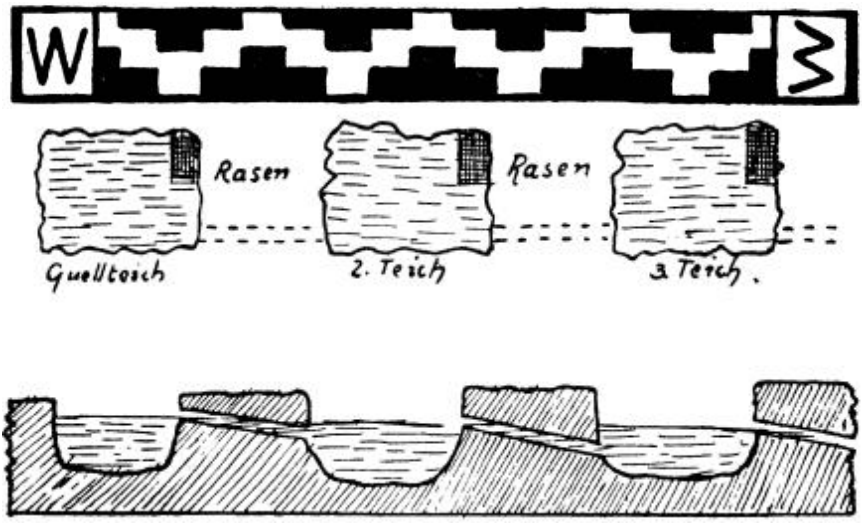
Legends and fairy tales that speak of Swan Ponds, Nixie Ponds, and similar ponds still live on in great numbers among our people today. Stork-pond legends also play a significant role.

Three ponds aligned in one direction (usually from east to west) were once arranged at many breeding and rune exercise sites. They were called "sacred" ponds because their use was considered healing and rejuvenating within the system of rune exercise techniques. The water that filled these ponds often came from healing springs.

Of the three ponds, which were connected to each other underground, the first pond was usually a spring pond. Into this pond, the rune practitioners would first descend early in the morning, and they would do so via a sloping surface, which we see shaded in our illustration.

When our ancestors entered the water, they generally pursued the following intentions: the discharge of negative vibrations from their aura into the earth; purification; vital stimulation of the nervous system; curbing of sexual drives in the case of compulsive thoughts; stimulation of the sexual glands and the other glands of internal secretion, of blood circulation, etc.

Depending on the intended goal, as well as the weather, age, and physical condition, the rune practitioner—male or female—would go into the water up to the hips or up to the neck.

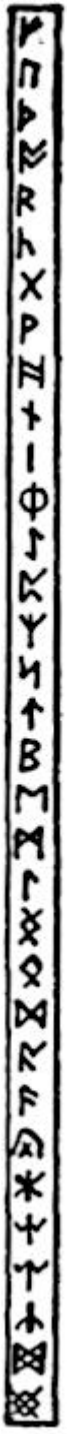


The Three Sacred Ponds

(schematically shown) in plan and cross-section. These ponds usually lay in the west-east direction. The western pond was often a spring pond. After bathing, the rune practitioner proceeded to the exercise site without drying off, radiating more and more into the air. As all rune practitioners who begin with exercises according to the instructions in Volume 1/2 of the Marby Rune Library know, body warmth usually sets in very quickly during rune exercises. The readers of these lines now have, in the preceding sections, another clue for the discovery of old rune exercise sites, as well as for the (possibly communal) creation of new breeding and rune exercise sites.

What I am publishing here, once again for the first time and clearly, may sound so simple that some might say, "I've long known that," but it is nevertheless remarkable that nowhere else is anything written about these installations, and that in all our modern sanatoriums, natural health clinics, healing gardens, health spas, and the like, nothing of this sort has ever been seen. Clearly, people have simply overlooked these things—some of which still lie out in the open—while others are labeled as legend, myth, or "superstition." People are quick to find a word for anything that requires thinking outside established ruts.

For example, in my birthplace, Aurich in East Frisia, there was a rune exercise site at the corner of Lüchtenburgerstraße and Kirchdorferstraße. Nearby stood, until about 1898, the old bathhouse, which had been established some decades earlier. The bathwater was taken from two round and very deep ponds (the third had already been filled in by then) which, according to the people, were "so deep they had no bottom." The water in these ponds never dried up.



In Aurich, in “Schneidermann's Garden,” there were similar pond installations. These ponds also "had no bottom." They lay beside the spot where a castle once stood, in which "quade Foelke" (properly: "Faulke") had lived, who, according to local legend, must have died in an underground passage that could be flooded from these ponds, since she never emerged again. But she had previously decreed that, until her return, the people of Aurich should strike the great tower bell three times at 8 a.m., then at noon ring the small bell (“beiern”), at 4 p.m. strike the great bell three more times, at 6 p.m. ring the small bell again, and at 9 p.m. ring the middle bell. This is still done today—not because "quade Foelke" has not returned (for the story tells of a different death), but because the old knowledge has gone and not yet returned; and as long as the bells ring, they do so in vain, if the people do not understand what the time and the ringing and pealing each day announce: namely, a change in A-radiation, corresponding to the earth’s rotation and the ground radiation in Aurich—a daily change that is important for rune practitioners.

In Stuttgart, the road “Am Kräherwald” leads up to the “Gaiseiche.” On the right is the forest, on the left are gardens. From the Botnanger Steige, the second garden on the left (a meadow with apple trees, if I’m not mistaken, belonging to the Paulus parish) still shows a shallow depression about 6 meters in diameter. The embankment is still fairly well preserved. That was the first pond. I soon found out where the second was, for the ponds usually lie in an east-west direction, and for the third I had to “ask around a bit.” I did so and talked to the owner of the fourth garden about construction and gardening, and there it came up: “Yes, there used to be a pond here, which my husband and I filled in.” That was the third pond, and the rune exercise site is beside it and still commands part of the Stuttgart valley and part of the sky. Below, once, lay the old Stuttgart lake.

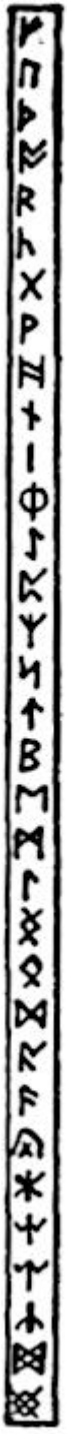
In the “Rosengarten” area near Ocsenburg, Upper Office Bradenheim in the Zabergäu (Württemberg), there were likewise three sacred ponds, which were only filled in a few years ago.

From Hasenberg near Stuttgart, a three-ridge hill runs down the valley to the east. The hill is cut by Wannenstraße. It ends where, below, the church stands. There, too, to the left of Böblingerstraße, coming from Stuttgart just past Marienplatz, lay three ponds one after another, east to west, which old residents of Heslach and Stuttgart still remember. These ponds were fed by the Nesenbach. There was once a reservoir and a watermill as well.

I only cite these five cases here—they should suffice as hints for further nature research wherever the old breeding ground has not yet been built over.

Although the arrangement of three ponds was once the rule, we also find at some old rune exercise sites only two ponds, or only one pond, or traces indicating their former existence.

In many cases, a pond installation was also converted into a mill pond installation, or simply became a "mill pond."



Mill Ponds, Mill Dams, and "Old Women's Mills"

The installations for damming spring, brook, and river water naturally preceded the "rediscovery" of watermills in various eras.

The pond, at whose water outlet a watermill was established, thereby became the "mill pond." And as the breeding order later broke down, was officially frowned upon and forgotten, it became simply "the mill pond."

Of course, not every mill pond originated from one (usually the lowest) of the three sacred ponds. But the location of most mill ponds to the east, southeast, or northeast of a former rune-practice site, and the name of the mill pond or the mill or the mill field or pond field, not only prove their original purpose, but also that these mill ponds and mills were once located within a breeding and rune-practice garden.

Often, the names of such mills even became place names, village names, and city names.

When considering the mills and mill ponds, let us look more closely at some important details.

Near Meimsheim in the Zabergäu, Württemberg, for example, lies the "Scellenmühle." Since "Scelle" is the popular term for the male testicle, the interpretation of the word "Schellenmühle" as "Sodenmühle" would be justified. Certain place names like Winterhude, Buxtehude (!), etc., are names of similar meaning.

About 40 years ago, the Berlin natural and herbal healing expert Ruhn discovered a new, albeit unusual, path to health—the friction-sitz-bath.

A friction-sitz-bath is taken as follows:
You pour cool to cold water (at a certain temperature) into a wooden or metal tub until the water is about 6 centimeters high. Then you place a footstool in the water, on which you sit with your upper body covered and your lower body naked. Then you take a rather rough washcloth, fold it together, scoop up water with it, and lightly rub the foreskin, respectively the external genital organs, while constantly pouring fresh water from the tub with the washcloth.

This friction-sitz-bath, recommended and introduced by Ruhn, usually brought good healing results to the sick people who applied this method. By stimulating all the nerves of the body, which have important branches in the genital organs as well, the overall organism of the sick was favorably influenced, and in many cases, healing of previously stubborn ailments was achieved, namely through increased elimination of metabolic toxins as a result of stimulation of the autonomic nervous system.

Ruhn was the rediscoverer of an old rejuvenation method that our ancestors practiced daily, especially in the spring. In the water of the "Schellenmühle" near Meimsheim, the rune practitioners once washed and massaged their lower abdominal organs before their breeding and rejuvenation exercises.

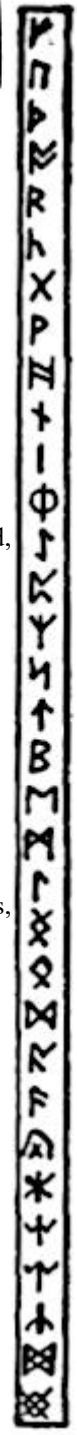
Names such as Shelmenmühle, Scalksmühle, Scelborn, Scelkau, Scellbach, Scellbronn, Schelldorf, Scellen, Scellenbach, Schellweiler, and others, all point to these men's bathing places beside the breeding sites.

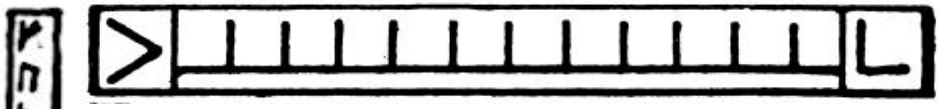
And now, the "Old Women's Mills."

Among the people, one still sometimes hears stories of the "Old Women's Mills," which supposedly once existed. When the beauty of youth, as the folk saying goes, had once left the women, they would go to the Old Women's Mill to be rejuvenated there.

Folk Tradition and the Old Wives' Mills

Popular tradition and local legend can still name the places where Old Wives' Mills or "Young Mills" once existed. I have visited two such places.





One is Trippstrill. The place has about half a dozen houses. One house is said to be the old Old Wives' Mill. On what grounds, I do not know, for it was never a mill building.

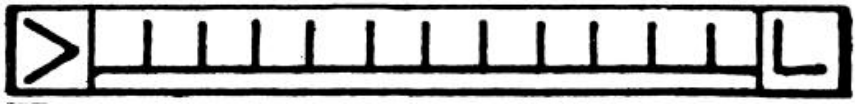
Trippstrill lies at the foot of the Michelberg in the Zabergäu (Württemberg). The Michelberg, which was once called Runaberg, is proven to have been a breeding and rune-practice hill. At the foot of the old Runaberg, above Trippstrill, there used to be a lake which has now disappeared, but the springs from the lake still supply the city of Bönnigheim with excellent drinking water.

Where the house now stands that is called the Old Wives' Mill, there once was the weir (dam) of a water mill. In the dammed water, women and girls would bathe, and in the meadows all around (where a nunnery was later built; and at the same time, there was a Capuchin monastery on the Michelberg), they would perform their rune exercises—true rejuvenation exercises, as we rune practitioners know today. The rune practices and their nature are indicated not only by the old name of the Michelberg—formerly Runaberg—but also by the name "Trippstrill." For: if we take "Tripp" to mean "to trip" or "to step lightly," and "trill" as "twirl" (to turn), then we have the image of an important rune exercise before us: the tripping step and the turn, a movement still found today in some old folk dances. Hence the place name: "Tripps-trill." And since it was the "wives"—the women and girls—who had their bathing and exercise area here, and since even then the older women were the more sensible and likely performed their daily rejuvenation tours at the mill site more diligently, the mill became the "Old Wives' Mill."

Then there was also, in Loppersum near Emden, an "Old Wives' Mill" or "Young Mill." But "Loppersum" means "Lauf-um"—"to walk/run around"—the circular walk, the round step. Again: tripping and turning. "Tripps-Trill."

We now know where the terms "Young Mill" and "Old Wives' Mill" and the stories of the Old Wives' Mills come from, and what they meant. There are still a whole number of places in Germany alone with these names, indicating places where, once upon a time, women achieved rejuvenation in the water and surroundings of these "Young Mills" and "Old Wives' Mills." I will list a few more place names that definitely point to these women's baths and the adjacent rune-practice sites.

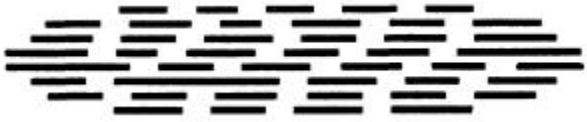
First, Waiblingen (near Stuttgart) should be mentioned. The name of the city points to an Old Wives' Mill. Next to the church hill, there is still a mill today. In the church itself, you can see, on the east wall in the first gallery to the right of the choir, a stone carving depicting a naked dancing woman (which is at

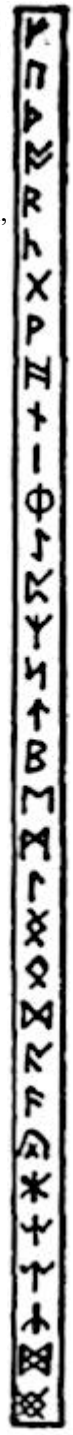


least remarkable in a Christian church). Local legends particularly emphasize the female element.

Now, more place names: Waibling, Waibstadt, Frauenau, Frauenaurach, Frauenborn, Frauenhaselbach, Frauenmühle, Frauensee, Frauental, Freudental, Mambächel, Maidbronn, etc.

All in all: the bathing ponds and "mill ponds" arranged near the breeding and rune-practice sites once played a major role in the life and health of the people during knowledgeable times. Their location, or the names that have come down in local names, legends, and fairy tales, can provide important clues to where breeding and rune-practice sites were once located. And from the arrangement of these bathing facilities, combined with gardens and places for rune-gymnastics, we can learn a great deal.





A Note to Readers!

The discussion of the breeding and rune-exercise sites must again be interrupted here, as a complete presentation of my research results is not possible even in this volume. In this now-present double volume, I have included a number of images, drawn from the abundance of my material, to which thousands of rune researchers at home and abroad have also contributed. In the following double volumes, further enlightening images will document additional research results.

I believe I have so far reported important matters concerning the field of breeding and rune-exercise facilities. The coming double volumes will provide much more, and irrefutable, material.

The Author.

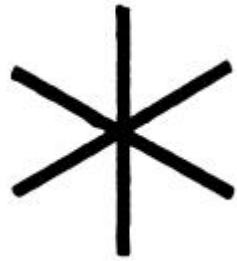
Now: Further on the Marby Rune Language Theory

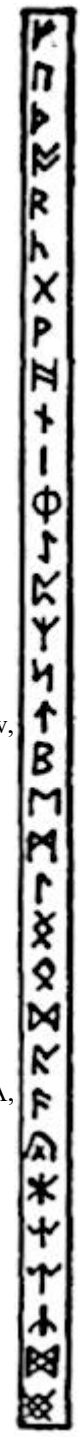
In volumes 5/6 of the Marby Rune Library, I published for the first time an outlook on the rune language. It was shown to the readers of volumes 5/6 that the whispering of the runes and the great effect of the breeding and rune-gymnastics are based in a dynamism of language, the knowledge and application of which made our ancestors into a people who truly created authentic culture.

I must otherwise refer to volumes 5/6, but will once again provide below an overview of the “sound structure of the dynamic rune language” and on “the echo-sounds and their exercises.” In between, I will say further important things about the dynamic rune language, and then further illustrated exercise instructions will follow.[8]

The Author.

[8] Please see page 291 and 292 for *“The Phonetic Structure of the Dynamic Runic Language”*





Further on the Dynamic Rune Language

The resonance sounds A, a, E, e, O, o, U, u, Ä, i, I also affect spatial dimensions, as can be observed simply by the width of our oral cavity when pronouncing these sounds. At the same time, the correspondence between the speech space, the speech space opening, and (world- or body-)spatial dimensions is demonstrated in the varying degree to which the lips are opened when articulating the different resonance sounds. "As above, so below; as below, so above"—we can and must apply this principle here as well.

We can also make further observations that almost daily confirm for us the connection between the size of an object (which always occupies a specific part of the space of the world) and its "cry," its "sound," its "resonance," its "tone."

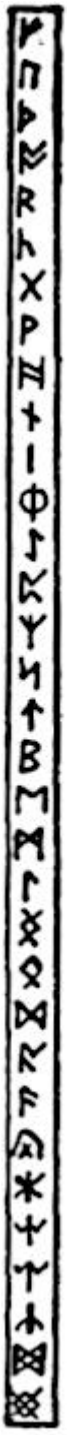
Moreover, we notice that the density of matter in the smallest space, and the hardness of the material, also play a determining role.

The larger and softer (soft is related to yielding, fleeting) an object is, the more its sound, when set in vibration by a blow or a fall, will resemble the A, the a, the O, or even the E, up to the soft O.

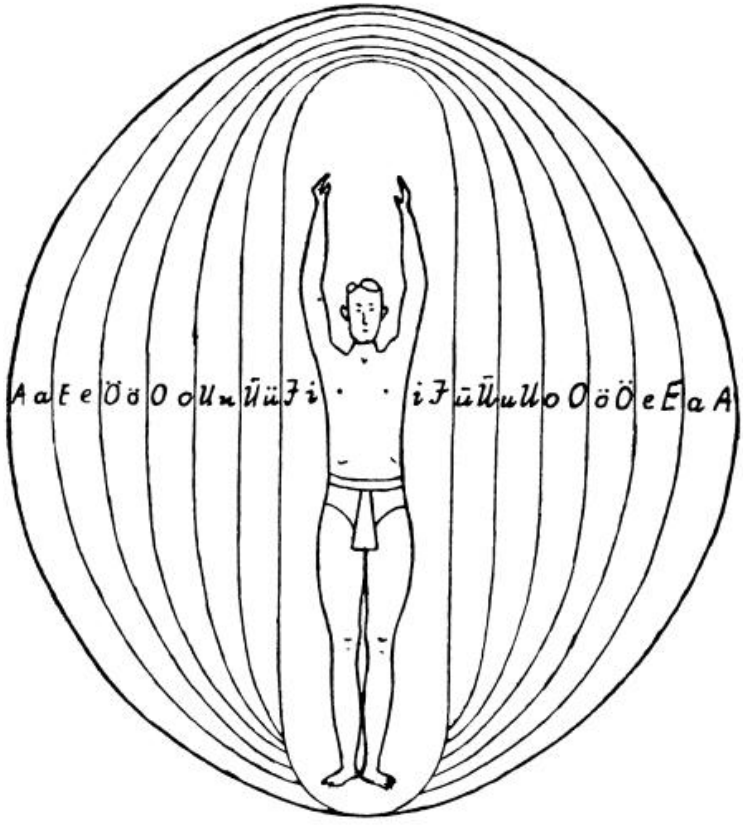
Smaller and harder objects, on the other hand, when struck or dropped, produce a sound more like I or similar.

One should experiment and train the ear.

In all "speech studies" involving objects of various sizes, one should also note that the air surrounding these objects vibrates with them. With a large object, more air; with a small object, less air.



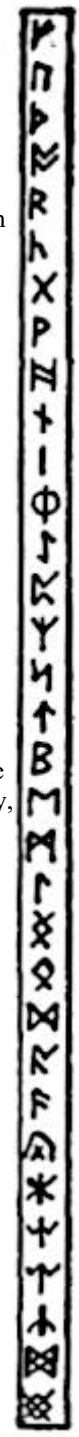
Since the air acts as a vibrating body in whistles and flutes (the word for "whistle" in Frisian is "Bipe" [!])



The Human Being and the Surrounding Dynamic Spatial-Resonance Spheres

These spheres are simultaneously permeated by the flowing layers of the human being's electric aura.

Particularly instructive, and perhaps most convincing, is the observation of the "speech" of pipes (organ pipes and others). The language of the small pipes is I and i. This is also confirmed by linguistic usage: small pipes "shrill" (thus I) or they "trill" (again with i), and the largest pipes produce the "bass" tones (A).



From these and other experiences, as well as from the experiences we have made and continually make in our rune exercises, we say:

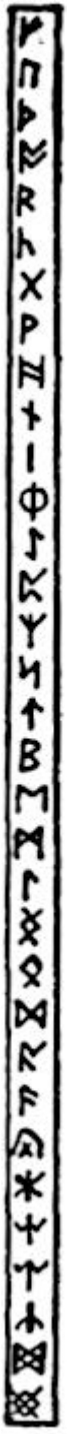
The human body resonates most strongly with the i- and I-sounds. Even the spatial zone closest to the body still vibrates with the i- and I-sounds. Then follow the spatial zones surrounding the body like hollow spherical shells, each corresponding in succession to the sounds ü, ä, u, a, v, o, ö, e, e, a, and A.

To illustrate the sequence of the spatial and resonance spheres, I include in this section the image: "The Human Being and the Dynamic Spatial-Resonance Spheres Surrounding Him." However, this image is meant primarily to imprint the approximate relationships, for these spatial-resonance spheres, which are also electric fields, do not all have the same extent. The A-sphere, for example, as the outermost sphere, extends very far out from the human body into the surroundings and the space.

The most important thing for our exercises that we can take from this sketch-like image is: Depending on the position and spread of our limbs (arms and hands, legs and feet), we can perceive and influence the various dynamic spheres surrounding our body.

Because we can then also, by pronouncing the corresponding resonance sound, further capture the respective sphere tonally, acoustically, and electrically, this explains the clear, secure, and far-surpassing effect of this important method—based on natural conditions as well as on empirical and scientific grounds—of rune-gymnastics, which I had to call "Marby Rune-Gymnastics" in order to secure a healthy development of this method, so important for the strengthening of race and people.

I must also mention here that each spatial-resonance sphere still has something particularly characteristic, which I will address later.



The Sounds of Instinctual States and the Sounds of Self-Aware States and Beings

The realm of instinct-driven, possessed matter and formation can be understood and governed linguistically-dynamically by using the resonance sounds (Hall-Laute) corresponding to these states.

The corresponding resonance sounds are: A, T, S, and A, as well as, in another way: a, e, d, o, and u. On the boundary stand A and ü.

In contrast, I and i are the sounds of the "I," of clear self-awareness. I and i are the human sounds, the sounds of ego-consciousness, which begins, takes form, and develops in humans.

All self-aware beings of the world must first go through the human stage of development, from one reincarnation to the next. Only once complete ego-consciousness is attained does the human become a co-creator; freed from the cycle of solid-material rebirths, he can enter into the more subtle, ego-conscious cycles of re-embodiment, which are characterized in order by the sounds

ü, ä, u, a, o, ö, e, s, a, and A.

As an ego-conscious being, the human then increasingly participates in all realms of existence in the development of the world and of living beings.

Only then is he "the human," the cosmic human, the self-aware inhabitant and master of all worlds and states of being. He is clear consciousness, the intelligence of the All. The community of true humans.

Our self-aware ancestors and forebears, freed from the compulsion of solid-material reincarnation, are those who, forming the clear world-consciousness, now interweave their will into the play of the world's forces.

Belief in the actions of the ancestors and the veneration of the ancestors is therefore the noblest belief, the noblest form of worship.

If we wish to call these ancestors of ours "gods," we can do so. They are the good ones, who—beyond the solid-material states—are active in our development.

But — forsaken is the person who worships the ancestors of other peoples and races as his own "gods" and entrusts them with the shaping of his destiny.

It is better that we fulfill our duty — to honor, respect, and love our own ancestors, and ourselves, in their and our spirit, to act rightly upon the Earth — to act toward development.

The development of self-awareness is what this concerns. Our ancestors desire this development. The "gods" of other races seek to prevent and obstruct our development of the self.

Rune-Gymnastics is our weapon. It leads us back to alignment, to self-awareness. And because the i-rune is the rune of self-consciousness — which also awakens the racial self — we practice this rune first.

Some Fundamentals on the Confusion of Ancient Rune-Formulas and Language

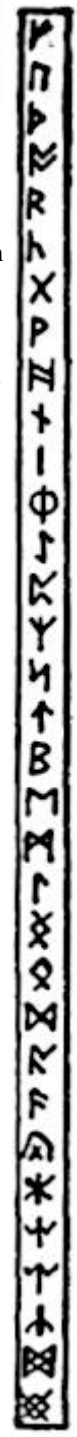
In volumes 5/6 of the Marby Rune Library, attention was drawn to the polarity of the dynamic language ("hot" pole and "cold" pole, according to the Edda). According to ancient conceptions, Loki, Loge, Logos, Lucifer is the "creator of the world." Earlier, in volumes 5/6 of the Marby Rune Library, and again below, we find a diagrammatic depiction of the workshop of dynamic language.

Here, the place of – polarization is indicated as lying in the larynx, and the place of + polarization in the tooth- and lip-zone.

It is clear that for the creation of the "world," both poles were always necessary and still are — whether creation in small or great scale.

In the words Loki, Loge, Logos, Lucifer, these two poles still act, for: l is formed in the "hot" (+) pole region, and g and k are formed in the "cold" (–) pole region.

According to the linguistic confusion that arose in the southern lands, Lukifer (Loki-fer) eventually became Luzifer.



for from f came s.

With this, the – pole disappeared. The language became de-polarized and thereby lost its creative power. In the formula Luzifer only the "hot" (+) pole remains — and even intensified. (More on this later.)

From Resonance Sounds ["Vowels"] u and i arose the Tension- and Motion-Sounds ["Consonants"] w and j

The sounds w and j play a special and characteristic role. First, the w.

The w arises from u, namely when we pronounce u with (pleasure-electric) tension. Thus w has an instinctual, driven coloration, depending on the resonance-sound with which the w is initiated and spoken.

Characteristic is the word "Wut" ("rage"). It unites the tense u, as w, with the sound of the deepest instinctual materialization. (I will discuss t elsewhere.)

Also characteristic is the word "Wille" ("will"). Here the instinctual element is indicated by the w, but the self-awareness appears in the i.

Naturally, there is also a great essential and dynamic difference between the words "Wotan" and "Odin." Further characteristic is the word "Wahn" ("delusion" or "ecstasy"). Here too the instinctually-possessed element is active.

The Shape and Origin of w

If we look at the writing of w, we find it as the 8th rune of the Frisian-Anglo-Saxon Futhark (see Vol. 1/2 of the Marby Rune Library, rune-table in the appendix). It resembles the b-rune, but represents roughly half of it. Indeed, there is a certain similarity in the dynamic essence of both runes, as well as in the mouth-position when pronouncing w and b.

From the double-u came w. If we observe the Latin W and w, we see that they arose from two V's (or v's) fused together into a double-V or double-U. This V or v is the old rune-u, as we find it in the Ar-rune of the Frisian-Anglo-Saxon, the Kilver-stone, and the Common-Germanic Futhark. The Frisian-Anglo-Saxon w is still today considered a double-u, i.e. uu (in Latin script form vv).

I will publish more on these questions in later volumes of the Marby Rune Library. For now it was only necessary to point out the transformation of the resonance sound u into the flow- and polarization-sound, and thus also the dynamic relationship between u and double-u, the intensified u, the w.

from the Tension of i arose j

Let us now turn briefly to j. Just as w is the intensified u, so j is the intensified i.

As in the speech of Central Europe, the u before a, e, ö, o, u, ü, i often became w (in wa, we, wö, wo, wu, wü, wi), so too did i, when standing before the same vowels, often unjustifiably become pronounced as j (in words beginning with ja, je, jö, jo, ju, jü, ji).

The resonance sounds I and i are, as we have seen, the sounds of dynamic being and the essence of the Self (Ich).

In j, now, lies the over-intensified Self. The realm in which the Self has intensified into j is characterized by the following vowel sound.

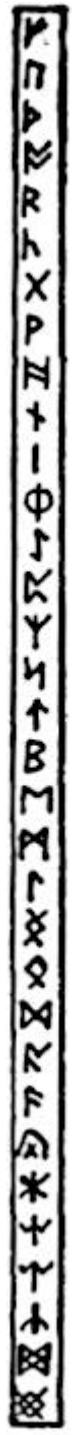
Examples:

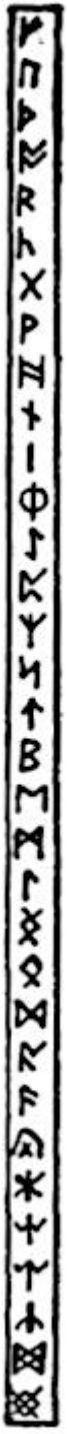
Jes-us → intensification of the Self under the influence of the vowel e.

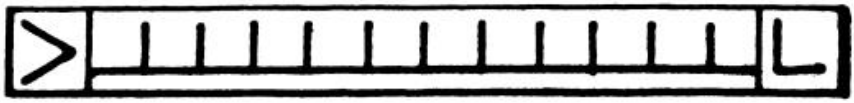
Jud-e → intensification of the Self under the influence of u, the lowest material level, as material demon.

Jot-e → intensification of the Self under the influence of o.

Further examples:
Ja, Jammer, Jasmund (a formula of the same series as the Jesus formula!), also Jasmin, Jahn (= I-ahn), jeder, Jena, Jod (from Iod-um), Jonier, Jordan, Joseph (correct division: Ioseph), Johannes, Jubel, jutten, Julius (tellingly often pronounced Iulius!), Juno, Jupiter, Surya, etc.







Conclusions Regarding w

The u becomes w through the addition of previously accumulated and now flowing breath-air. By this process, the u, now become w, is given an intensified consciousness. Thus, from “uerld” arose “Werld” (→ Welt, “world”), and from “ualhall” arose “Walhall” (Valhalla). The w signifies and expresses — when applied with the resonance sounds A a through A u — the will of the subconscious world. The w signifies and expresses — when applied with the resonance sounds I and i — the human self-consciousness, though still from the material side.

Ä and ü lie on the boundary between A u and I i (more on this later).

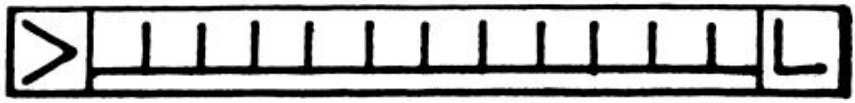
Conclusions Regarding j

The i becomes j through the addition of previously accumulated (tension-filled) breath-air to the i-sound. The dynamic tension, which now escapes outward (also as sound), was previously present within the speaker’s body — it was accumulated, heightened self-awareness. Everywhere that j is used together with resonance sounds, it indicates, expresses, and activates heightened self-awareness in connection with the world-conditions addressed by the corresponding resonance sound.

Fundamentals on Language and Orthography

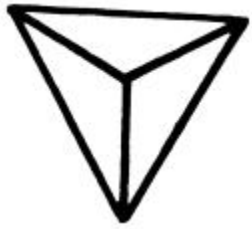
What is decisive for the dynamics of language is the pronunciation of the sounds, not their spelling. In various languages, the same sequence of sounds often appears as a word-image in entirely different written forms. This must not confuse us. It was not only national linguistic tendencies that created different spellings of identical sound-images — the changed southern (Mediterranean) attitude toward fundamental astrological values also caused much confusion. Thus, it came about that the South of Europe, in certain words, expressed the opposite of what the North of Europe meant by them. That we also find in Southern Europe — as everywhere in the world — true rune-word formulas, some of which have apparently fallen into oblivion in the North, should likewise not confuse us.

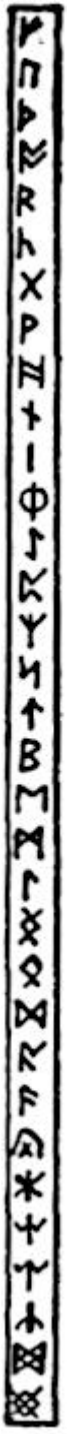
We know that they are of Nordic origin. Moreover, we find enough indications not only in Low German and the Nordic languages but are also determined, through the rune-key and by experiment, to rediscover the Ur-words — and we succeed in this, as has already been proven. Therefore, we rebuild anew and do not place too much value on the fragments of language.

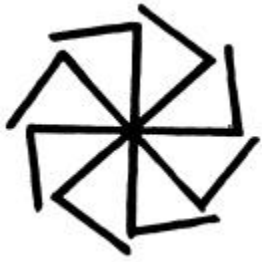


In assessing “foreign” words, we always judge first by their sound, and only secondarily may comparison of spelling offer a hint here and there.

From experience — and because it is self-evident — we always keep in mind that the original homeland of all human languages is the North, and we always begin from ourselves. We must begin from ourselves. We can help ourselves forward only by ourselves — even on the path to the Ur-words. The field is not so difficult as it seems. One should never fear being unable to master it. The Rune-language must become a folk-science — or it will be no science at all. Only what the people create is genuine.







The Resonance Runes and Their Exercises

The resonance-runes and resonance-sounds corresponding to the various great spaces of the world (in their different densities) are to be practiced first.

How to pronounce the resonance sounds:

Sound	Example (meaning "like in…")
i	Dina, Igel ("hedgehog"), etc.
I	Innung ("guild"), Inbrunst ("fervor"), etc.
ï	übermütig ("spirited"), übel ("evil"), etc.
u	glücklich ("happy"), lüften ("air out"), etc.
U	du ("you"), Mut ("courage"), etc.
A	Mutter ("mother"), Luther, etc.
O	roden ("clear land"), rot ("red"), etc.
Ö	oft ("often"), Otter ("otter"), etc.
ö	öde ("desolate"), lösen ("to solve"), etc.
e	öffentlich ("public"), Löffel ("spoon"), etc.
E	Lehm ("clay"), Schnee ("snow"), etc.
a	adelig ("noble"), aber ("but"), etc.
A	Alpen ("Alps"), also ("thus"), etc.

And to these, the Rune-Postures:

I now present, supplementing the illustrations in Volume 5/6, around 90 images that correspond, in bodily posture, to the resonance-rune sounds.

To avoid later repetition, I also include a number of body postures that may be performed lying down or seated on the ground (floor-sitting position). Remarks regarding these exercises will be given, page by page, below the dividing line.

All exercises described here are symmetrical, except for certain postures of the I-rune, which are asymmetrical. It should be mentioned that the left-hand raised posture serves for clarifying and strengthening the maternal inheritance, whereas the right-hand extended posture serves for clarifying and strengthening the paternal inheritance, particularly when used together with the I-sound.

Further: maternal inheritance is clarified through the ü-rune sitting form and the A-rune sitting form, when performed as indicated in the illustrations. Paternal inheritance is clarified through the ü-rune standing form and the N-rune standing form. If one wishes to achieve the opposite effect, one reverses the poles (arms and legs).

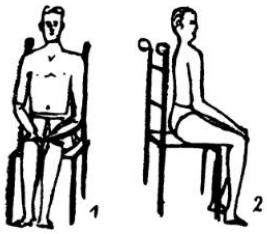
The hand-forms, finger positions, and foot stances will be described in detail in future volumes of the Marby Rune Library.

All exercises listed below are performed by one person. Those to be done with multiple persons will be announced later.

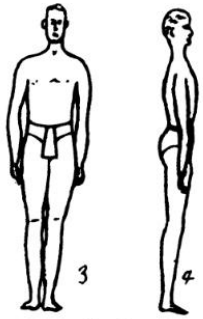
Further detailed explanations, images, and theoretical foundations—as well as complete training sequences—will be provided in the following volumes of the Marby Rune Library, which will appear, like this double volume, in expanded form.

The Sound Vowel i

The "is" (Ih) Rune



A body posture while sitting

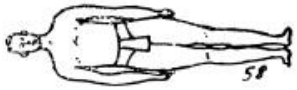


A body posture while standing

The introductory exercises
Speech sound: I

Lying Down

View from the side



View from above

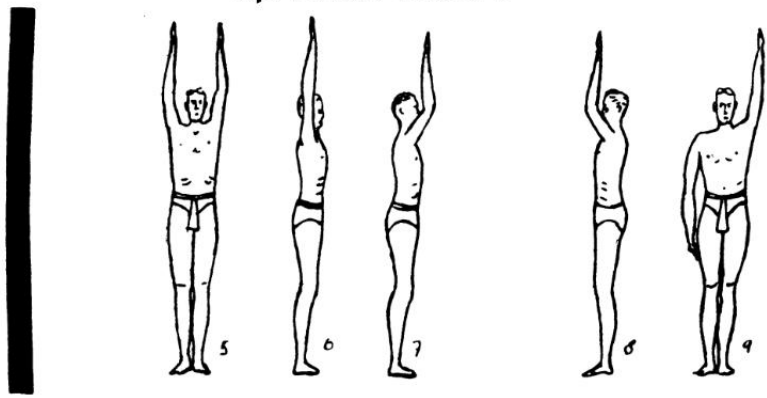
Speech sound: i

On the Exercises Performed Lying Down or in the Earth-Sitting Position

We understand these exercises and their effects with due consideration of what has been said earlier about the exercises performed in the earth or in enclosed chambers. Even the sick, who cannot perform the exercises while sitting or standing, will benefit from practicing these forms until they have recovered enough to exercise in the sitting or standing position.

Further details about these exercises will be discussed later. In all lying exercises, attention must be paid to the direction in which the body is aligned..

The Sound Vowel I



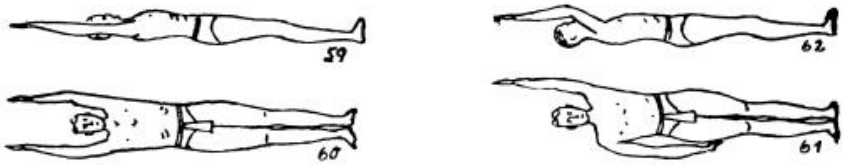
The "is" (Ih) Rune

1st and 2nd body posture (standing)

The exercise beginning with the maternal inheritance

Postures of the 2nd exercise sequence.
Speech sounds: I and i

Lying Down



View from the side

View from above

Speech sound: I and i

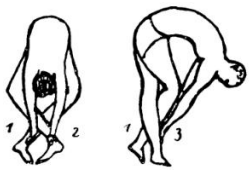
One connects oneself best to the magnetic field of the Earth when lying with the head toward the north and the feet toward the south, parallel to the magnetic needle. The magnetic deviation from north toward west is about 7 degrees in Germany and about 0 degrees in America. The exact degree of deviation can be determined from opticians or by other means. To align oneself with the field of the Earth, one should lie exactly parallel to the Earth's axis, head toward the Earth's north, feet toward the Earth's south. To align oneself parallel to the force-currents of the ecliptic, one should lie crosswise to the magnetic needle, head toward magnetic west, feet toward magnetic east. To align with the current flow of the Earth's equator, lie with the head toward the west and the feet toward the east.

Friedrich Marby

The Sound Vowel ü

The yr (yr, ur) Rune
(Yr-Woman)

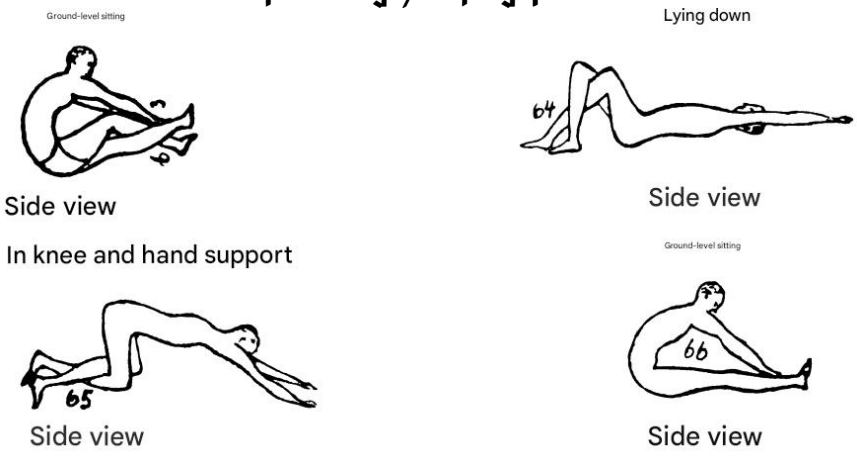
A body posture
while sitting



A body posture
while standing

Postures of the 3rd exercise sequence.
Speech sound: ü

Earth-Sitting / Lying Positions



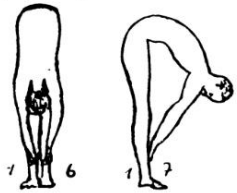
The Best Times for Practice

In the Edda it is said that in spring the gods renew themselves and thus live eternally. In spring, the life-impulse is at its strongest, the prospect for development at its greatest, and the tension-field between Earth and Sky is most favorable for life. Therefore, with respect to the year, springtime is the best season for practice. The hours of the day corresponding to spring are the early morning hours — about one hour before sunrise until around 10 a.m. During this period, the magnetic forces in nature pulse most strongly. In autumn, certain favorable conditions for the success of the attunement exercises reappear, especially between mid-September and about December 6. However, this period is less favorable than springtime, and the environmental radiation differs in character.

The Sound Vowel ü [second form]

The yrz (yr, ur)
Rune (Yr-Man)

A body posture
while sitting



A body posture
while standing

Postures of the 4th exercise sequence.
Speech sound: ü

Lying down

In knee and hand pieces

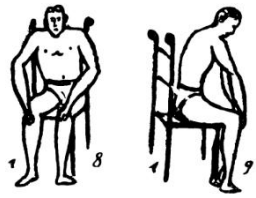
Side view

To autumn corresponds, as a time of day, the evening. From about 5 p.m. until the hour before midnight, there again exists a favorable, rich, magnetic atmosphere—but the environmental effects differ from those of morning.

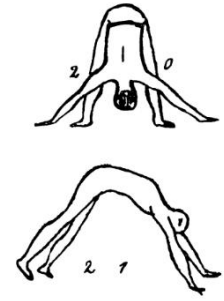
The main thing is—and remains—that the attunement and rune exercises should be practiced regularly and daily! That is better than missing the favorable times and not practicing at all. The environmental radiations we absorb during these exercises are our “daily bread”—the ever-renewing life rays and waves available to us each day. Through these, we recharge ourselves—physically, emotionally, and spiritually—so that we may remain balanced in tension, capable of good work, and able to experience joyful vitality and continued development.

The Sound Vowel u

The ur (uu) Rune

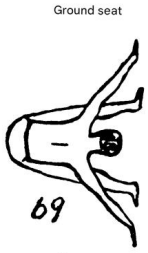


A body posture while sitting

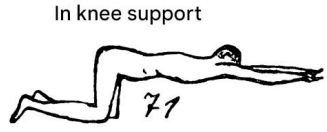


A body posture while standing

Postures of the 5th exercise sequence.
Speech sound: u



Top view



Side view

Side view

The Best Duration of Practice

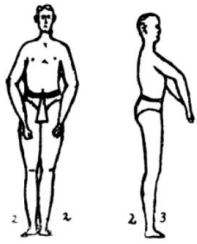
The duration of practice cannot be fixed exactly. Ten minutes is probably the minimum. There is no obstacle or disadvantage to extending it to an hour or more. Morning and evening practice is best. The length of practice depends primarily on the desired result.

The Age for Practice

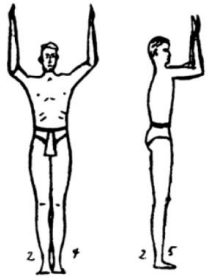
There is no reason to exclude children from attunement and rune exercises. All rune exercises I have so far described can be practiced daily by children as well. This supports every form of positive development. However, children must be taught the serious and noble value of rune practice. Likewise, advanced age is no reason to refrain from the attunement and rune exercises. On the contrary — the ailments of age will lessen or disappear, and physical and mental abilities will be preserved or even regained if lost.

The Sound Vowel U

The urs (Urz) Rune

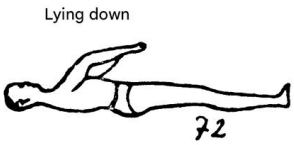


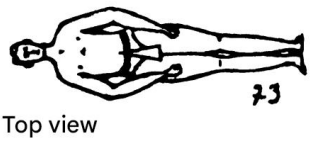
A body posture while standing

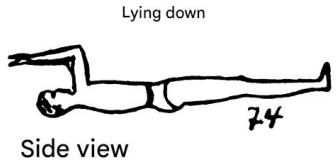


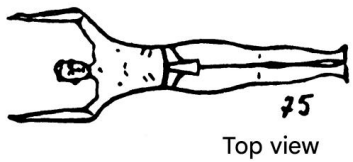
Another body posture while standing

Postures of the 6th exercise series.
Speech sound: U







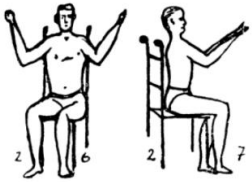


The Place of Practice

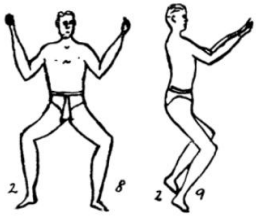
Naturally, the best practice is under the open sky. The forest also offers excellent places for practice. Even some path between gardens, a quiet spot, or a place about a hundred meters away from a railway embankment can serve as a very suitable exercise site. The ground should not be too damp. Above all, one should not stand in puddles of water, and while bathing or standing in water, one should never practice, except on my explicit recommendation. If it is not possible to reach open terrain or a natural site daily, one should practice at home. A balcony can even be a very favorable place for practice. The greatest results are obtained at the old attunement and rune practice sites, insofar as they still lie open and unspoiled and have not been desecrated by Christian burials. Where and how these good attunement and rune exercise sites may be found will be revealed in the next volumes of the Marby Rune Library. The establishment of new attunement and rune practice sites will also be addressed there.

The Sound Vowel O

The perth (os) Rune



A body posture while sitting



A body posture while standing

Postures of the 7th exercise series.
Speech sound: o

Sitting

Side view

In knee and forearm positions

Side view

In male position

Side view

Should One Practice Alone?

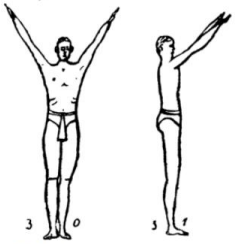
As far as possible, practice alone and unseen. This applies to most exercises. However, there are also exercises that can or must be performed collectively — these will be published later. Another exception are those exercises that are demonstrated publicly, so that others may see how they are performed, i.e., instructional demonstrations. From my publications, every reader—man or woman—can work step by step into the exercises on their own.

In Which Direction Should One Stand?

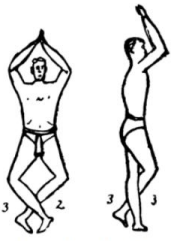
The best orientation is north or east. South and west are less effective, or effective in another way. However, it also depends on what one seeks to achieve in specific cases — more on that later.

The Sound Vowel Ô

The ōs (ō) Rune
(Old-Rune)

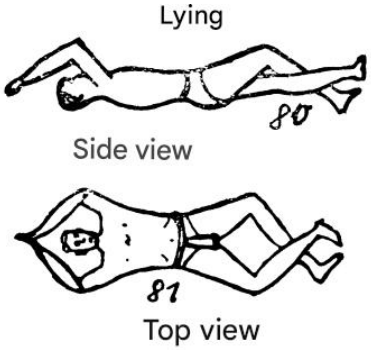


A body posture
while standing



Another body posture
while standing

Postures of the 8th exercise series.
Speech sound: Ô

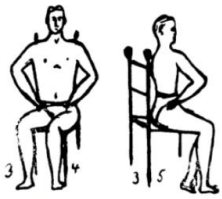


How Should One Be Dressed?

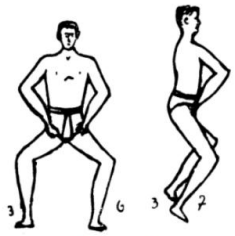
Naked is best. A short cold bath beforehand increases the effect, but also requires a longer duration of exercise, until the body is completely warmed, even to a state of heat surplus. If one cannot undress, one should not wear tight or restrictive clothing during most exercises. Loosen anything constrictive beforehand.

The Sound Vowel Ö

The ger (g) Rune
(also göt-Rune)



A body posture
while sitting

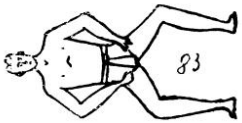


Another body posture
while standing

Postures of the 9th exercise series.
Speech sound: Ö

Lying down

Side view



Top view

On the Nature of the Vowel (Hall-Sound) Exercises

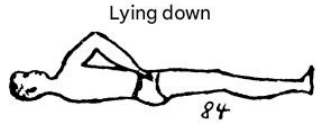
It is essential to the nature and effect of the resonant sound exercises that, while speaking the vowel sounds, the body remains held still— that is, one must remain in the adopted posture for at least as long as one speaks, hums, sings, or calls out the corresponding vowel sound. The electrifying effect of tonal vibrations, which act upon certain regions of the body and areas of the aura, usually becomes fully noticeable only when we hold the body still. Sometimes the effect appears quickly, sometimes only after several minutes. I must emphasize that the vibration of vowel sounds and tones in the body is never based on imagination (self-suggestion), nor should it be. The results of our exercises rest upon a solid foundation of verifiable and explainable facts.

The Sound Vowel Õ

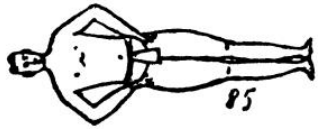
The thorn (þ) Rune

A body posture while standing

Postures of the 10th exercise series.
Speech sound: Õ



Side view



Top view

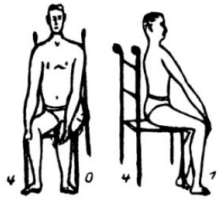
A Few Notes on the Exercises Performed Lying Down or Sitting on the Ground

I will provide more detailed instructions on these exercises later. However, since curiosity sometimes prompts attempts to try them, or since illness may make these exercises preferable to standing ones, a few further remarks must be made about the practice location.

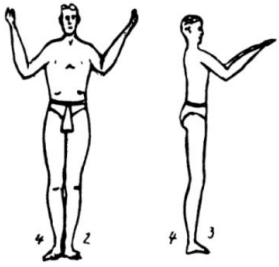
As we know, it can be very dangerous to one's health under certain conditions to lie down outdoors directly on bare ground, grass, or rock, especially when: it is cold, the earth or stone is cold, the earth, grass, or stone is damp, or the ground is swampy.

The Sound Vowel E

The ear (es) Rune

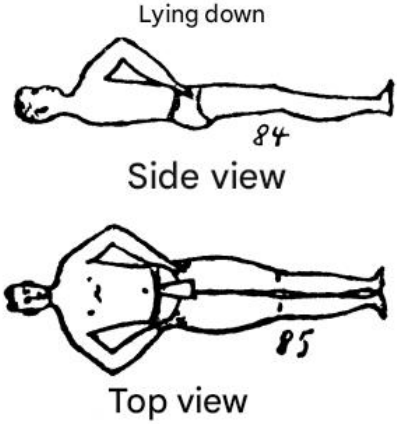


A body posture while sitting



A body posture while standing

Postures of the 11th exercise series.
Speech sound: e



These harmful conditions are even more pronounced when, through rune exercises, we activate our electric aura. In such cases, we could unintentionally discharge too much life-force into the earth and thereby harm our health.

Practicing Indoors

The same principle applies indoors. One should never perform rune exercises lying or sitting directly on a bare floor. Place one or two thick rugs, covered with a clean woolen blanket, which after use is folded up and kept in a specific place, always ready. This provides a good insulating layer, preventing chills and excessive loss of energy.

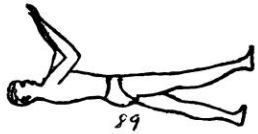
The Sound Vowel Ê

The man (e) Rune

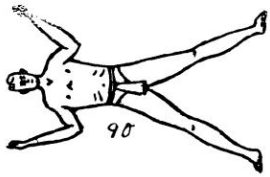
A body posture while standing

Postures of the 12th exercise series.
Speech sound: E

Lying down



Side view



Top view

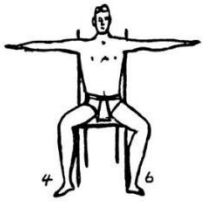
A wooden cot is also very suitable, especially if its surface lies about foot-height above the floor. Other reclining arrangements, even one's own bed (but only one's own), may also be suitable under certain conditions for these lying or semi-reclined exercises.

Fundamental Principle

The discharge of the forces of the aura (life-force) into the earth should never happen unintentionally. One must never feel cold, nor should a sensation of chill appear after the exercises. If the room is not sufficiently warm, then one should practice clothed, but without restrictive garments.

The Sound Vowel A

The acs (as) Rune

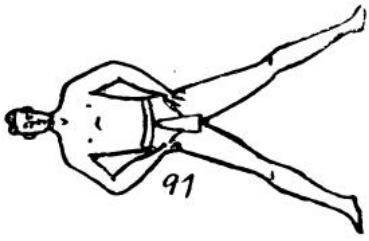


A body posture
while sitting

A body posture
while standing

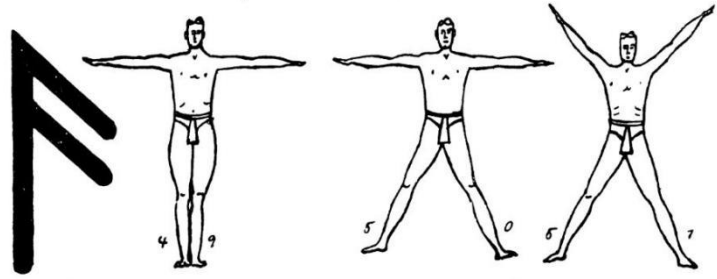
Postures of the 13th exercise series.
Speech sound: a

Lying down



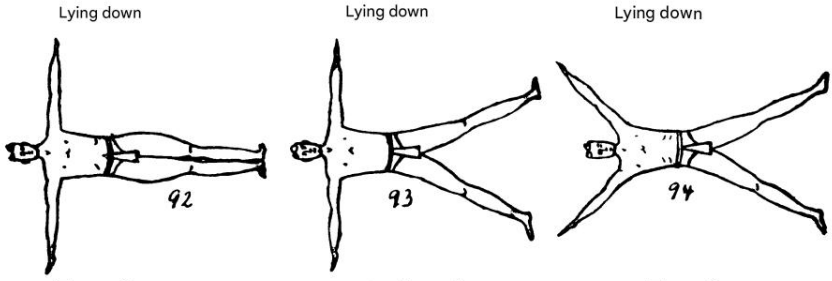
Top view

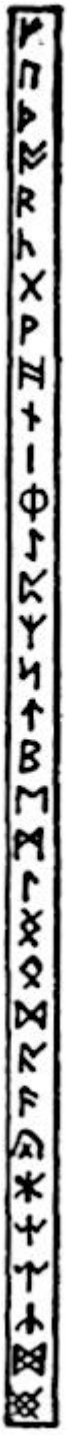
The Sound Vowel Â

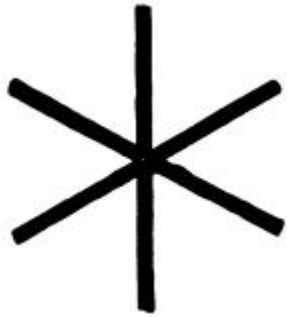


The ast (as) Rune A body postures while standing

Postures of the 14th exercise series.
Speech sound: A







Further Attunement and Rune Exercises

In Volumes 3/4 of the Marby Rune Books, I presented several exercises of the i- and I-runes. From readers' inquiries, it has become evident that the explanations given there were too brief. I therefore repeat those exercises here, incorporating what was said previously, but now enriched with further important notes and clarifications.

Additionally, the mental exercises (thought-exercises) that should accompany the physical forming of these runes will be described in detail. The influences and effects of these exercises will also be discussed.

The Extended i- and I-Rune Exercise

Preliminary remarks on the runic-military basic stance:

The body positions prescribed by the German (formerly Prussian) military drill regulations are in truth bodily postures of the ancient Germanic attunement and rune-exercise technique. The exercises of the current German drill system are well known — and indeed true strengthening practices, as everyone knows. Thus, it is not at all necessary to regard our rune exercises as something strange or mystical. On the contrary — as already explained in Volumes 1/2, 3/4, and 5/6 of the Marby Rune Library — we begin from these same exercises.

Details of the Military Basic Stance

Because this stance forms the foundation for all subsequent exercise instructions, its elements are briefly restated here:

- Head held high,
- Chin slightly drawn in,
- Eyes and gaze straight ahead,
- Shoulders raised and free (without tension),
- Chest slightly thrust forward (shoulders therefore drawn somewhat back),
- Abdomen pulled in,
- Lower back slightly arched (hollow),
- Knees locked and touching,
- Heels together,
- Feet forming a right angle,
- Elbows slightly bent forward (pressed slightly ahead),
- Hands resting along the outer thighs, little-finger edge touching,
- Fingers extended and held together, the hands slightly cupped forward,
- The whole body leaning very slightly forward, supported on the balls of the feet.

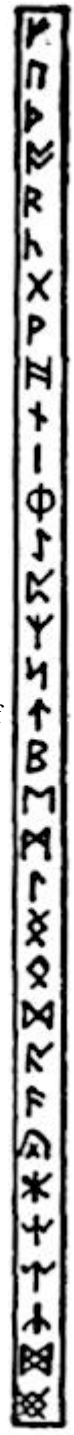
This military basic stance is at the same time — and has always been — the runic basic stance. It is also the full-body posture used for the I-rune, the rune of the self-forming "I", as described in previous volumes. This runic basic stance allows variations, all of which still belong to the domain of the i-, I-, and j-rune exercises.

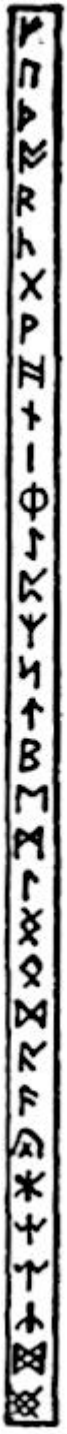
Variations Involving Body Length

An extension of the body can be achieved: 1.By standing on tiptoes; 2. By stretching the arms upward.

Variations in Foot Position for the Extended i- and I-Rune

1. Standing on the heels;
2. Tiptoe position;
3. Feet parallel;
4. Toes together, heels apart;
5. Legs spread, toes pointing forward;
6. Legs spread, toes pointing outward;
7. Legs spread, heels pointing outward;





8. One foot placed forward;
9. One toe turned outward;
10. One toe turned inward.

Variations in Hand and Arm Position

1. Palms upward, wrists facing forward;
2. Arms straight up, palms facing each other;
3. Arms straight up, palms facing forward;
4. Arms straight up, palms facing outward;
5. Arms straight up, palms facing backward;
6. Forward-held hands:
   (a) without the hands touching each other;
   (b) with the hands touching each other.

On the Nature of the "I" and of All i-Runes

The i-runes express directional orientation — the taking of polarity. In the bodily form of the i-rune stance with raised arms, the inner surfaces of the hands and the soles of the feet represent the two opposing poles. Depending on the orientation and angle of these polar surfaces, different effects are produced. Each posture activates different muscles, tendons, and nerves. Thus, we can, according to need, expand inward, stabilize outward, or radiate in specific directions, consciously directing the polarized currents.

The First Rune-Form Exercise

The Starting Positions

For the hand exercise: the military (runic) basic stance. For the seated exercise: sitting upright on a chair or bench. For the walking exercise: a free, natural walk, while maintaining the posture corresponding to the runic-military basic stance. For the lying exercise: a horizontal position of the body, maintaining the form of the military-runic stance.

These starting positions are derived from the breathing exercise No. 54, which follows the description of the various body positions given here. The breathing exercise No. 54 transitions one from the starting position into the actual rune exercise.

These four starting postures correspond to the i-rune in runic-military form. We begin all exercises with the postures of this basic stance, combined with the vowel sound "i." The breathing exercise No. 54 then leads us into the various subsequent i- and I-positions.

The Standing Exercise (Full-body posture No. 50)

Runic-military basic stance, with the following modifications:

- Arms stretched vertically upward, nearly touching.
- Hands joined together by the outer thumb edges.
- Wrists facing forward.
- Fingers extended backward.
- Palms held nearly horizontal.
- Feet together, toes pointing straight ahead.

The Seated Exercise (Full-body posture No. 51)

- Upper body upright.
- Chest pushed slightly forward.
- Shoulders high, free, and drawn somewhat backward.
- Lower back slightly arched (hollow).
- Legs and feet together, toes forward.
- Arms and hands positioned as in the standing exercise above.

The Walking Exercise (Full-body posture No. 52)

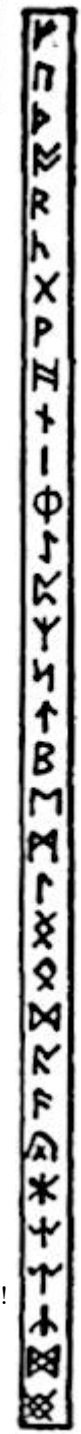
- Maintain the runic-military stance of the upper body.
- Arms and hands as in the standing exercise.
- Walk forward straight, in a calm, rhythmic stride.

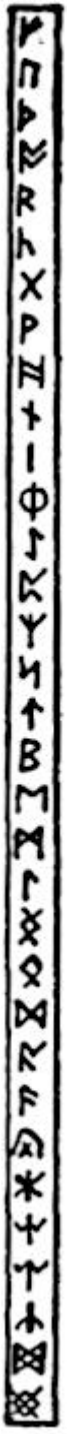
The Lying Exercise (Full-body posture No. 53)

- Overall posture as in the standing exercise, but now lying on the back.
- Arms extended horizontally in the direction of the body's axis.
- Palms now naturally vertical.
- Fingertips pointing toward the ground (or floor).

The most important and most effective of these is the standing exercise!

In this posture, we form a self-contained pillar (I avoid using the word "column" here, since "column" is associated with the s-rune).





Our feet are joined, completing a circuit of polarity—since the right side of the body is positively charged and the left side negatively charged, this creates closure at the bottom. Because our hands are touching above, the circuit is also closed at the top.

Accompanying Rune-Speech Exercises (Rune-Breathing Exercise No. 54) In the standing posture:

- Stand in the military basic stance, but with feet together and parallel.
- Exhale deeply.
- Then inhale deeply (lasting about 5–7 seconds) while raising both arms, as follows:

1. Place the palms together in front of the lower abdomen.
2. Lift the joined hands upward in front of you.
3. Above the head, open the hands apart, then bring the thumbs together, lying flat side by side.

As these arm and hand movements are made, the body naturally rises, extends, and comes up onto the toes.

(Rune-Tone Exercise No. 55)

Now softly sing the sound “i”,
in whatever pitch feels most natural.
Do not sing with a wide-open mouth.
Practice several times, daily.

(Rune-Tone Exercise No. 56)

Then softly sing the sound “I.”
Choose the most natural tone range for your voice.
Open the mouth slightly more than before.
Practice several times, daily.

(Rune-Tone Exercise 57)

Alternate between the sounds “i” and “I” in the same pitch.
Do not stand on the toes during this exercise.
Practice several times, daily.

(Rune-Tone Exercise 58)

From the pitch that feels most natural, ascend once with “i”, then again with “I”, without regard for the musical scale.

Make no pause during the change of pitch.

Practice several times, daily, without tiptoe stance.

(Rune-Tone Exercise 59)

Let the tone flow through the body — first from bottom to top, then from top to bottom, again up, again down, and so on; that is, spiral the tone upward without regard to musical scale, and then let it fall again.

This produces the “siren tone.” When the tone rises from bottom to top, go into tiptoe stance and sing “i.”

Breathe in if necessary.

Then, as the tone descends, let the heels sink and sing “I.”

Practice several times, daily.

(Rune-Tone Exercise 60)

From the lowest tone you can sing (using “i”), leap to the highest tone you can produce. Hold this high tone for a moment (about 2 seconds) while in tiptoe stance. Inhale as needed. Now apply “I”, hold the high tone briefly (again about 2 seconds), and then drop suddenly to the lowest tone. Hold it again for 2 seconds, standing flat on the soles. Practice several times, daily.

Notes on Exercises 50–60

These exercises must be practiced in proper sequence, systematically.

First come the standing exercises:

First: Exercise 50 together with 54 and 55.

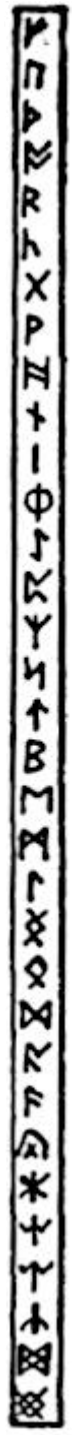
Then: 50 + 54 + 56.

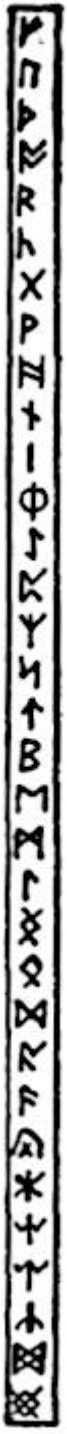
Then: 50 + 54 + 57.

Then: 50 + 54 + 58.

Then: 50 + 54 + 59.

Then: 50 + 54 + 60.





For special cases (when standing exercises are impossible due to illness): Seated exercises (51): combine with 54 + 55, then 54 + 56, then 54 + 57, then 54 + 58, then 54 + 59, then 54 + 60. Lying exercises (52): same sequence as above. Walking exercises (53): same sequence as above.

Observations During Practice

All practitioners will immediately notice that, apart from tonal height, the effect of "I" within the body differs markedly from that of "i."

When we sing "I," it feels as though something descends into the body from above.

When we sing "i," the hands and fingers seem to vibrate upward.

Some may feel a fine tingling or streaming in the palms while singing "i," but not while singing **"I."

Thus, there is indeed a difference between the two — in fact, a very great one.

The sound "I" is related to the "cold pole" of the runic-dynamic language,

while "i" corresponds to the "hot pole."

In the Rune-Tone Exercises 58–60, we therefore have practices that operate in different ways within and around the body and its fields of tension.

(More on this will be given elsewhere.)

Your Thoughts During This Rune Exercise

For the standing, seated, and walking forms:

"As a living I-pillar, I stretch myself between Earth and Heaven. I am anchored to both Earth and Heaven. Within me and around me, the currents of Earth and Sky unite. I am the mediator between Heaven and Earth, the bridge between them. I strengthen and refine the life- and consciousness-bearing currents of Heaven and Earth within my body and aura. Thus I will heighten my self-consciousness!"

Some Effects of This Rune Exercise

Increased circulation of the currents within the aura of the body — bringing inner balance of tension and a sense of restful composure.

Strengthening of the currents in the solar plexus and occipital (cerebellar) nerves — leading to an influx of life-forces, which accumulate as will-matter and resistance-forces.

Reinforcement of circulation in the heart and kidney zones — producing heightened sensitivity, and revitalizing blood and energy flow.

Toning and tightening of certain groups of striated muscles, increasing their capacity to receive the body's electric potential, thereby enlarging the reserves of life-force.

Use of These Exercises for Bodily Illness

Applicable for: Muscular rheumatism, Chest congestion, lung disorders, Kidney weakness, Impotence, General physical exhaustion, fatigue, melancholy.

These exercises do not conflict with medical or therapeutic treatment. The strongest effect occurs when using the siren tone. Diseased organ zones can be stimulated and treated through the tone of the corresponding body zone.

The Second Rune-Form Exercises

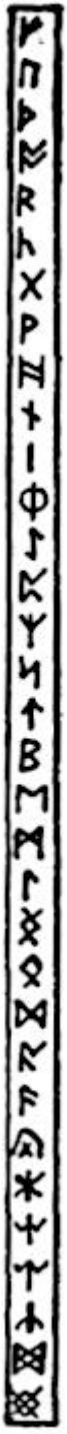
The starting positions are the same as those given for the First Rune-Form Exercise.

(Full-Body Posture No. 61)

Standing Exercise:
Runic-military basic stance, with the following modifications:
Arms stretched straight upward,
Distance between the arms: shoulder width.

(Full-Body Posture 62)

The Standing Exercise
Keep shoulder-width distance between the hands.
Wrists face forward; palms face backward and slightly upward to the sides.
Fingertips point backward and outward.
The feet are in the runic-military basic stance, that is: heels together, toes turned outward so that the feet form a right angle (90°).



(Full-Body Posture 63)

The Seated Exercise

Upper body upright, chest thrust forward, shoulders free and high, drawn slightly backward.

Legs together, feet at a right angle.

Arms and hands as in the previous standing exercise.

(Full-Body Posture 64)

The Walking Exercise

Runic-military posture of the upper body.

Arms and hands as in the standing exercise.

Walk straight ahead, with the feet slightly turned outward in a gentle, outward-striving step.

The Lying Exercise

Body held horizontally, but otherwise in the same form as in the standing exercise.

The standing exercise is, once again, the most important and the clearest in its effect.

What is characteristic of these four exercises is that, together with the extension of the body, the hands are not kept together. These postures are distinctly receptive stances.

In this rune-form we receive the earthly and celestial radiations and waves as a unified being— a being whose physical body derives half from the ancestral line of the mother, and half from that of the father. Each half of our body, insofar as possible, draws the runic forces into itself through this posture.

We truly have, as Goethe says in Faust, “two souls dwelling in our breast.” Through the sensitivity inherited from the maternal line and that from the paternal line, we perceive the world and its phenomena from two distinct planes of feeling.

To these two inherited bases of sensation, a third is added — the basis of feeling that we bring with us from earlier lives (that is, from previous incarnations).

Thus, the soul-complex inherited from the mother, the soul-complex inherited from the father, and the soul-complex carried from previous earthly lives stand in relation to one another.

All three "souls," however, are currents and fields of tension — life-electric complexes, whose nourishment consists of electromagnetic values. This nourishment of the soul we now draw in through rune exercises.

Let me briefly add that our journeying present-soul, which also is a complex of flowing energies, recharges itself between incarnations — that is, in the heavens, in the celestial spaces, and even among the stars — by absorbing new forces, radiations of height and starlight. Only after this recharging can the complex initiate the formation of a new body.

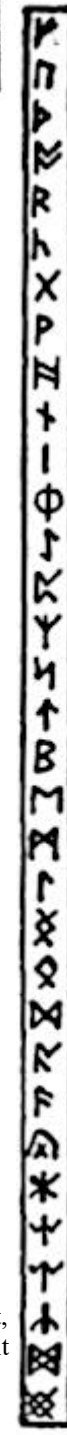
Our self-consciousness must gradually develop within the soul-field
that stems from the heavenly realm and from earlier embodiments.
The two soul-complexes derived from the maternal and paternal lines
often perceive and feel from different standpoints, even if of similar kind.
Yet the often conflicting perceptions of these two inherited soul-currents
must be directed, examined, and unified by the I-soul complex into a higher feeling.
In this inner work the I grows strong.

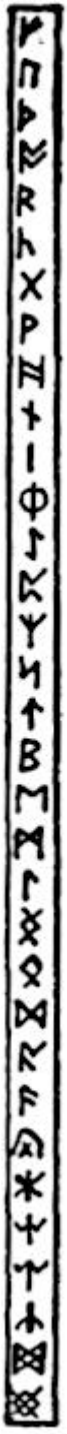
Thus, at the end of life, we should be able to contribute to our eternal self-consciousness
a further measure of clarity and refinement.
That is the purpose of life.

Conflict of feelings and viewpoints is therefore necessary and natural,
but it should not persist too long.
We must observe the manifestations of life consciously, critically, and self-critically —
but not remain caught in criticism.
Rather, affirming life, we should recognize the higher standpoint
that emerges from the weighing and reconciliation of opposites
as the fruit of the work upon our higher Self.

This Rune Exercise

This rune exercise strengthens the inherited qualities from both father and mother equally. It greatly aids in strengthening the intellectual faculties, enhancing those abilities needed whenever we must investigate, analyze, dissect, and recognize the individual elements and characteristics of a matter — that is, it promotes analytical feeling and thinking activity.





It also happens that the flow and circulation in one side of the body's aura has diminished. Inefficiency and illness of one half of the body, irritability, wrong thinking, and rash action are often the result. The organs on the less-vitalized side of the body, lacking the currents of life-force, leave all the work to the organs of the other side.

For example:

The left kidney may leave almost all the work to the right kidney. The right kidney takes on double the labor. A right-sided kidney inflammation can therefore arise because the right kidney has been overburdened.

Here our rune exercise intervenes:

it stimulates the side of the body whose aura-current is sluggish, dissolves blockages in that less-flowing half, activates the inherited forces present within it, and thereby restores balance, health, and clarity of perspective.

(How to exercise one or the other body side will be learned later.)

Accompanying Rune-Speech Exercises

After assuming the prescribed exercise posture — by raising the arms while inhaling deeply — we begin the following speech and tone exercises:

(Rune-Tone Exercise 65)

Softly sing the sound "i."
Use the tone that feels most natural, and hold it as long as possible.
Practice several times daily.

(Rune-Tone Exercise 66)

Now softly sing the sound "I."
Use the most comfortable pitch; open the mouth a little wider.
Practice several times daily.

(Rune-Tone Exercise 67)

Alternate between the sounds "i" and "I" at the same pitch.
Practice several times daily.

(Rune-Tone Exercise 68)

Ascend in pitch, alternating once with “i” and then with “I,” without regard to the musical scale.

Make no pause during the change of pitch.

Practice several times daily.

(Rune-Tone Exercise 69)

Let the tone flow siren-like through the body —
upward from below, then downward from above, repeatedly.
When the tone rises, sing “i.”
When the tone falls, sing “I.”
Practice several times daily.

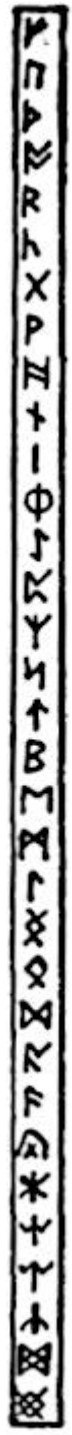
(Rune-Tone Exercise 70)

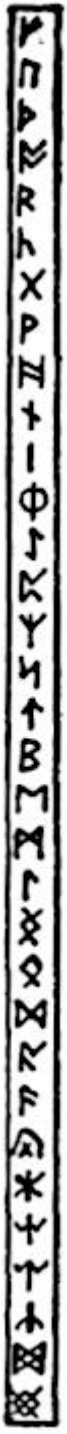
From the lowest tone that can be sung (with “i”)
leap to the highest tone you can reach.
Hold both pitches as long as possible.
During the ascent, stand on the toes.
Then, using “I,” hold the high tone briefly,
and then leap down to the lowest tone, holding it again.
During the descent, return to full-sole stance.
Practice several times daily.

Sequence of Exercises 61–70

You must proceed in order, beginning with the standing exercises: 61 + 65, then 61 + 66, then 61 + 67, 61 + 68, and so on. If standing exercises are not possible: Begin with 62 + 65, then 62 + 66, and so on. Or: 63 + 65, 63 + 66, 63 + 67, etc. Or: 64 + 65, 64 + 66, 64 + 67, etc.

It is also important that no tone that vibrates above the hands (that is, an excessively high tone) should be used.





Your Thoughts During This Rune Exercise

"I draw into myself, from the sea of forces of Heaven and Earth, the hereditary power transmitted to me through my mother's ancestral line. Likewise, I draw from the same sea of forces the hereditary power transmitted through my father's line. I will that the inborn inheritances of both sides become alive and strong, that the constructive hereditary powers increase.

I will that the life-force given to me by both parents shall grow, ensuring constant health and vigor. I will that the tone of perception transmitted by both parents become refined within me. I will that the capacity for discernment and thought inherited from both parents become sharpened and strengthened within me."

Closing Note

Here the rune-exercise course must for now be interrupted. In the next double volume (9/10) of the Marby Rune Library, we shall begin with the following exercises: The emphasis of one inherited polarity and its corresponding body side; The emphasis of the maternal inheritance and the corresponding exercises; The emphasis of the paternal inheritance and the corresponding exercises; The "doubling exercises"; Further I- and i-rune fortification and rejuvenation exercises, and so on.

Meanwhile, I expect that all readers will practice daily the exercises given thus far, and allow their healing, clarifying, rejuvenating, fortifying, and racial-strengthening effects to enter into their flesh and blood.

I request that practitioners keep a journal of their progress, so that conscious advancement may be assured.

To all who practice the Runes — joyful Rune-blessing!

The Author

A Fortunate Gift Given to Humanity

A fortunate gift was bestowed upon humanity at the session of the German Reichstag in Nuremberg on September 14, 1935.

In Germany, the following day, a law came into force which forbids marriage between people of Jewish and Germanic or related blood, and which prohibits Jews from employing persons of Germanic or related blood under 45 years of age in their households.

This law is not only a fortunate gift for Germany, but for all mankind.

A people of 65 million has thereby resolved that, in the future, its blood shall no longer be diluted or corrupted. A 65-million nation — the nation of the racial heartland of the earth — wishes to return to the racial unity of its ancestors, to race itself, and to true culture.

To the secret and open deracialization efforts to which the Germanic race in Germany, and indeed throughout the world, has been subjected for nearly two thousand years by the worst elements of the Negroid-Semitic mixture of the Jews, a barrier has at last been erected — at least in Germany.

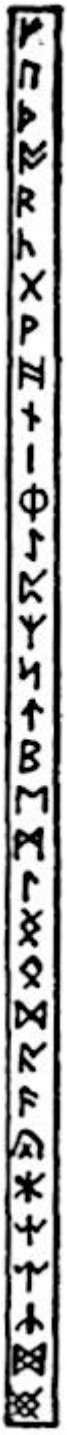
The Christian churches and sects, dependent on the Jewish "spirit" and promoters of racial mixing, have likewise been given a necessary limit.

Finally free from the treacherous and deliberate poisoning of its racial blood with Semitic blood, the German people will now be able, in its onward development and inner unity, to reassert its racial nature.

The result will be a unity of feeling, thought, and will, a clarity of purpose, a power of spirit and soul, a state of health and physical vigor such as Central Europe, indeed the whole world, has not seen in thousands of years.

The Jews and their supporters, the dependents of Jews, the idealists and world-improvers, the pious and the manufacturers of piety, the corruptors of nations and their literary dependents around Germany — they may lament and complain, scold and curse, each according to their kind. It may be added, incidentally, that there are even some sensible Jews who themselves advise against the mixing of Jewish and Germanic blood.

Furthermore, it must be said to all: After Germany, other countries — after the German people, other peoples — will establish the same laws. By



necessity — for the death of the race is the death of the nation and the death of culture — other Germanic peoples will soon demand and adopt the same laws.

United and renewed, the German people once again stands upon its own feet. It desires to live in honest peace with all nations. But to do so, it must restore order within its own land. May other peoples learn from this, and take it as an example.

Much has been spoken and written in the world about the paths that should secure culture, development, and progress for humanity. All such paths have failed.

Germany shows — born from national and racial feeling, consolidated in National Socialist form — the only true path, and walks it.

Under its Leader, Germany gives to all humanity not only a spiritually renewed people of 65 million, not only a germ of new mankind, a vanguard of reborn nations, but also, as an example, the teaching and the path for all peoples of the earth.

Let all nations reflect upon this.

We Germans, meanwhile, continue our work — the work toward the becoming of the pure, the new, the reborn race, and thus toward the works of true, living culture and its tasks.

And: We continue to rune!

Friedrich Bernhard Marby

The Path to the Mothers

in the midst of the chain of reincarnations, rediscovered in the whispering of the runes and the technique of rune-training devices

Sacred mountains with water mirrors, underground holy halls, earth funnels, sacred springs, wells, ponds, and lakes — their construction, meaning, purpose, and effect.[9]

[9] Context: a post Second European Civil War publication by Marby.

To be and to live what one truly is — that is the highest!

That keeps one healthy, that makes one strong, that brings forth development! — To be wholly oneself at the end of life, and thereby to serve the brothers and sisters of one's people, becoming the very symbol of the inner being and thus of the spiritual lineage — to end one's life as a clear and noble image of spiritual worth and kind, and even on higher planes, to consciously continue living in the spiritual world, continuing to help and support one's brothers and sisters on Earth along their path of development — that is the meaning and goal of life; that is fulfillment, that is bliss!

As long as the world exists, it shall remain so:

Life is followed by death, and again life follows. — The time of life is followed by the time of death, and thereafter again a time of life. Just as the links of a chain interlock crosswise, so the lives within matter and the lives outside material bondage succeed one another. The knowledge of this chain of being and life is called Sophia, wisdom.

This wisdom says: Man is of divine origin. In the urge to be like God, he separated himself from God and bound himself to matter. Thus the eternal has bound itself to the transient — yet from time to time it frees itself again for a state of being in the soul-spiritual worlds. This process repeats itself until man is ripe for eternal life in God. —

For millions of years mankind has known this, and our ancestors regarded it as self-evident. They also knew that the germ-cells freed from decaying bodies live eternally and fill the Earth with magnets that can draw down the spiritual into the earthly realm — in the service of the Mothers, who act throughout the whole cosmos and support every formation and birth. —

As a magnet capable of drawing spiritual forces from the Earth and from Heaven downward, the body was sacred to our ancestors — and is sacred to us as well. Therefore they, and likewise we, place great value on pure, noble conception; for this ensures the child a body that represents the finest receiving antenna and the strongest transmitter. Through the whispering of the runes, the body becomes consciously receptive, and through that same whispering it becomes active as a transmitter. Thus the Rauner (rune-whisperer) — whether man or woman — attunes themselves to the will and workings of the Mothers. —

Therefore our ancestors whispered the holy runes in underground chambers, in earth funnels, and on high mountains, in order to come into and remain in connection with the spiritual, life-promoting principles that work within and upon the Earth as well as within the celestial spaces. Thousands of

these sacred rune-practice mountains still exist today, hundreds of underground holy caves and sacred springs as well — and now we are also finding the ancient holy rune-practice funnels. — Upon the Gertrudenberg near Osnabrück I discovered two such funnels. —

Concerning this discovery, and the application and effect of these practice funnels, I now report in this small booklet — and I also recall, in passing, a word of Goethe's: *"What you have inherited from your fathers, earn it in order to possess it!"*

In sacred precincts

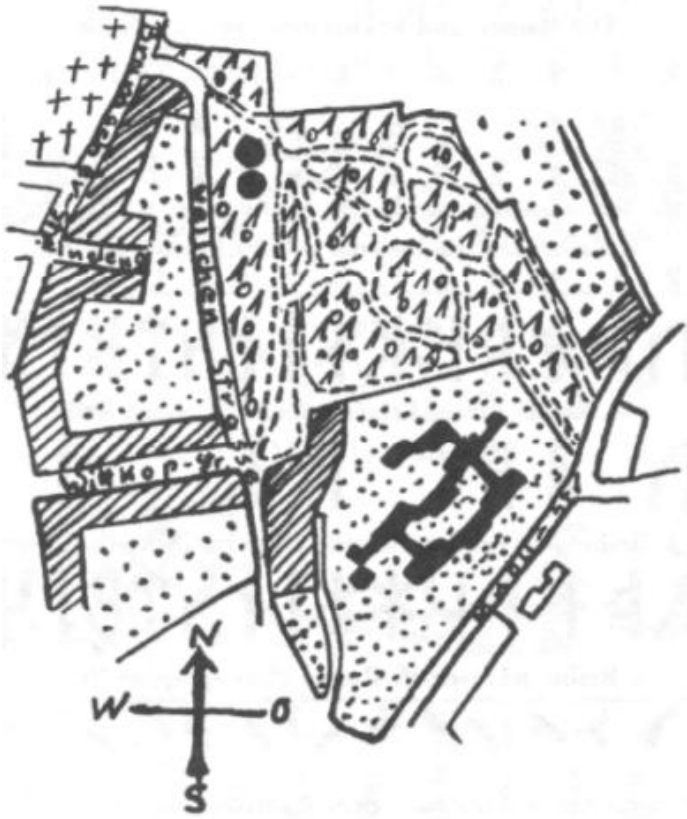


Image I: The terrain of the Gertrudenberg, north of the city of Osnabrück. On the right, the buildings of the present-day insane asylum, formerly in part monastery buildings. At the very northern end of the area, approximately in the direction of the arrow, lie the two Osnabrück Funnels, positioned in a north–south alignment relative to one another.

The 16 Nordic Runic Row

(The Nordic 16-Rune Futhark)

in several principal forms, shown here side by side according to spatial proportions.

The Names and Letter Values of the Runes
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16.
far ur thorn ar, os rit kan hagal noth is eh sol, sal tyr bar laf man yrman
f, u, th, a, r, k, h, n, i, e, s, t, b, l, m, yr
1st Row: The Most Common Forms
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16.
2nd Row: Some Substitute Forms for the First Row
3rd row: Partially with rounded shapes (writing runes)
4th row: Shorthand runes (stenography runes)

The runic rows are named after the letter value of their first runes — Futhark (also written Futarkh). — With the 16-rune Futhark, one can write everything. — As recently as about 2,000 years ago, Roman writers composed private letters in Germanic runes. — In Germany, the runic script was eradicated by the Roman Church. — In truth, however, the runes are far more than mere written characters. — This is proven, among other things, by the timber-framing of the surrounding houses. It is also proven by the coats of arms. — The runes are the Holy Script of humanity, and moreover the symbols of the rediscovered runic gymnastics!

The Frisian–Anglo-Saxon Runic futhark (33-rune row)

Runenbild	Name Laut	Runenbild	Name Laut	Runenbild	Name Laut
	1 Feoh f		12 Ger (z)		23 Edel o
	2 Ur u		13 Eoh eo		24 Daeg, d, m Man
	3 Thorn ss		14 Peord p		25 Ac a
	4 Os o		15 Eolkes ks Alk (x)		26 Aesc ae
	5 Rad r		16 Sigel s		27 Yr u
	6 Cen k		17 Tir t		28 Jo, Jar io
	7 Gyfu g(i)		18 Beore b		29 Ear, Tris ear
	8 Wen uu (w)		19 Eh e		30 Cweord kw
	9 Haegl h		20 Man, m, d Daeg		31 Jolx, Calc k
	10 Nyd n		21 Lagu l		32 Stan st, ts
	11 Is i		22 Ing u		33 Car g, ts

Two old city coats of arms

The Osnabrück Coat of Arms

Image 2: The heraldic emblem of the city of Osnabrück, containing a wheel. Components: the hub of the wheel, the six spokes, the rim, consisting of the felloes. — Runic correspondences exist as follows: 1 → with the noth-rune (ᚾ , need), 2 → with the hagal-rune (ᚼ , hail), 3 → with the ing-rune (ᛜ , fertility). — Symbolic meanings correspond as follows:1 → to the vagina, the mother's womb, 2 → to the procreative order that ensures (nurtures) rebirth, 3 → to the succession of times (the rim) in the cycle of "touch-me-not," representing the future and its possibilities of birth for us from life to life. (When a woman labors within the circle of time, she gives birth.) — The message of the coat of arms: "The sanctification of the mother's womb, rightly tended, ensures rebirth through the succession of the ages!"

The Nuremberg Coat of Arms

Image 3: The third Nuremberg coat of arms — the Norn Eagle, the Woman's Eagle, the Virgin's Eagle. The name Nürnberg means "Norn Mountain." The city's coat of arms and its name together declare: "I safeguard the law!" The Norn is also the wise (white) woman, who appeared before important events (at Nuremberg Castle), and likewise as the Fate-Norn in the castles of other dynasties. As a place of law, Nuremberg was in ancient times already the seat of the Imperial Court of Justice. Later, this Imperial Court was seated in Wetzlar, and still later in Leipzig. In keeping with this old tradition, the Allies, after the end of the Second World War, likewise chose Nuremberg as the place of judgment for the "aggressors."

Friedrich Marby

Introduction

What I had intended for several decades, I fulfilled in September 1956 — at the time when the planet Jupiter, the planet of priests, passed over the position of Uranus in my birth horoscope. This journey to Osnabrück, where I had spent about a year in 1904–1905, turned out to be astonishingly unexpected, like the fulfillment of a task that simply had to be done.

Thus I visited the ancient consecration site of our Germanic ancestors on the Gertrudenberg near Osnabrück. Above all, my purpose was to take a few photographic images of a very peculiar structure there, in the northern part of the Gertrudenberg, before this structure might vanish — whether through misunderstanding or through malicious intent. It had already been to be feared that the installation could have fallen victim to destruction during the bombing raids of the last war.

Therefore, I set out with great anticipation from Stuttgart, traveling by train through Hanover to Osnabrück. I arrived there in the evening and hastened to the Gertrudenberg and to the place known to me.

By then, however, it had grown so dark that I passed by it in the gloom.

The next morning, early at dawn, I finally found what I had sought in vain only a few hours earlier in the darkness. Admittedly, everything looked somewhat altered — some people had used one edge of the site as a dumping place for rubble.

Yet the journey had not been in vain.

Once again, I felt that sacred radiance peculiar to such places, and my joy was indescribable. A wish long cherished through many decades had now been fulfilled. Step by step I now received proof of the correctness of many years of reflection, conjecture, and conclusion.

What I found — together with several other important connections — shall now be described. In doing so, I wish and must write in a popular manner, and I hope that I shall succeed.

The Gertrudenberg near Osnabrück

Let us first briefly consider the Gertrudenberg and the city of Osnabrück. The Gertrudenberg, which covers an area of approximately 2,500 square meters, lies north of the city of Osnabrück.

On the southwestern corner of the hill stands the Michel Chapel, located precisely on the magnetic north line drawn through the intersection of the two western towers of the Osnabrück Cathedral. This positioning marks the Michel Chapel as a point of higher spiritual significance. The Cathedral and the Michel Chapel are connected underground by passageways.

In fact, underground tunnels permeate the entire surrounding area — including connections to the so-called “Petersburg”, located roughly southeast of the city center — and they lead to many other, more distant sites and important geographical points: hills, mountains, moated castles, well shafts, and watchtowers, among others.

In volumes 7/8 of the Marby Runen Library, titled “The Rose Gardens and the Eternal Land of the Race,” I included six reproductions and photographs depicting the large caves and halls beneath the Gertrudenberg at Osnabrück, along with several of their entrances.

These underground halls were opened during the bombing raids of the last world war (and, as I have learned, are to be reopened again soon) in order to provide at least the nearby residents with shelter. During certain air raids, 5,000 to 6,000 people simultaneously took refuge in these underground halls, where benches had been set up at that time.

The force of many bombs that struck the Gertrudenberg dislodged rock fragments from the ceilings of these subterranean chambers. As a result, the ceilings were reinforced from within by internal supports.

So reports an Osnabrück resident who lives near the Gertrudenberg and personally experienced all of this.

A Few More Words About Osnabrück

Not far from the western bank of the Hase River rises the Osnabrück Cathedral. Surrounding it are the associated residential and administrative buildings, as well as the so-called "Cathedral Freedom" (Domfreiheit). On certain days of the week, a market is held there.

Without question, in Germanic times, this entire area once served as a rune-practice site. Even the rather cautious academic scholars admit the likelihood that there was a cult site here in ancient Germanic times. Further investigation, however, is deemed an undesirable endeavor.

Jakob Grimm interpreted the name Osnabrück as "Asenbrücke" — Bridge of the Æsir (Gods).

A clue to the ancient sacred meaning of the site, to the former Halgadom (holy sanctuary), which in Germanic times stood where today stand the Osnabrück Cathedral, the entire surrounding complex, the Church of St. Mary, and the Town Hall, can still be seen in the Hagal-rune enclosed within the circle "Touch Me Not" on the spire of one of the western towers of the cathedral.

The same coat of arms also applies to the city of Osnabrück. —

I suspect that the three aforementioned buildings — the Cathedral with its square, the Church of St. Mary, and the Town Hall — now cover the site of a former three-tiered hill (see the following illustration of such a formation). Naturally, the entire complex lies west of the Hase River, so that the sunlight reflected on the water's surface could be used for rune exercises. The Church of St. John also stands west of the Hase.

All rune-practice sites were once located west of a river, a lake, or a man-made body of water, so as to make use of the reflected solar radiation. I refer to my explanations of this fact in my periodical Forschung und Erfahrung ("Research and Experience") — and likewise in the monthly journal Forschung – Erfahrung – Weisheit, no. 7 (1994), pp. 53–54, and no. 8 (1995), pp. 61–64, Spieth Verlag.

East of the Gertrudenberg, too, there once existed a body of water that aided in rune exercises.

I assume that the Gertrudenberg rune-practice complex is the oldest in the region. I also believe that within what is now the city area there once existed a number of other such installations.

— But now, back to the Gertrudenberg:

Gertrud, the Germanic Thrude

Gertrud, Gertrudis, Gertraudis — found under the name Gertrud in the calendar on March 17. On this day, the Sun passes the 25th degree of Pisces. At 27° Pisces, Venus is in her exaltation — that is, at the point of purest, most selfless love. It is at this same point that both Christian Churches celebrate St. Joseph's Day.

The name Gertrud points to the Thruden. The ancient Order of the Heilrätinnen (Counselors of Salvation) of the Germanic age was under the leadership of the Albruna, and was divided into the groups of Hag-Idisen, Thruden, and Walen. These women were priestesses, equal in rank to the male priests.

The holy Gertraud was invoked throughout the Middle Ages by the dying, who asked her to grant them a "blessed resurrection" (selige Urständ). She is depicted holding a staff, upon which a mouse climbs.

The staff has always been a symbol of generation. The dry staff (insofar as it is not the curved shepherd's staff of Wotan, later adopted by the Christian Church as the bishop's crozier and symbol of yet another priestly dignity) signifies the obstruction of generation. The greening staff (as in Tannhäuser) signifies fertility, while the upright staff of Gertrudis or Gertraud signifies generation brought to a standstill — the cessation of the life-flow.

The mouse, as an animal of Saturn, signifies both the soul and death. Thus, the image of Gertraud with the upright staff and the mouse symbolizes generation halted through death.

The name Gertrud or Gertraud, however, through gere = kere = kehre also conveys return, and trud, traud signifies turning or rotation (compare trudeln — "to spin, to whirl"). Thus Gertrud/Gertraud promises to the dying who call upon her a blessed resurrection — that is, a successful passage through death and then return, rebirth at the end of the state of death, in a new body upon this Earth.

In this way, Gertrud is the representative of eternal life, which permeates all states of existence.

Since Gertrud's feast day coincides with the exaltation of Venus, she represents love that guides through all difficulties, that conquers death, and that provides the substance and form for a new body and a new earthly life.

Thus, because the Gertrudenberg — in cosmological terms — is a Venus mountain, it bears also the church of another Venus–Moon saint, the Michel Chapel.

Notes

In the rotation of the Earth, in its "trudeln" (whirling), in its circling motion, the Earth drives the waters of the deep upward, and in so doing "labors" (kreißt) — giving birth to the swirling vortices of the springs.

Subtle forces take form within the waters of the Mother Earth. We, too, formed our bodies within the amniotic waters of our mothers.

The holy Gertrud, one of the World-Mothers, acts as a mediating and shaping principle within the egg-water (Eg-Water) of the Mother Earth, near the equator, where lies the "crossing" — the point where the ecliptic (the path of life) crosses the equator of the Earth, above and beside which a broad stream of astral "water" flows around the body of the Earth.

Drawing from the depths, this stream sucks upward the waters — the blood of the Earth — wherever possible. These waters, charged with powerful radiance, rise in swirling motion to the surface, forming the holy springs.

Within and around these sacred springs, earth funnels, wells, cisterns, ponds, and lakes, the Mothers, and above all Gertrud, are active — sending back to Earth those fine-radiant souls bound to a body.

Hence the tales told by people of old — who were once more deeply united with God and Nature — of the holy ponds from which the stork brings the children.

(But the "stork" is none other than the nurturing Hagal-rune, the same symbol found in the coat of arms of the city of Osnabrück!)

To the well and spring legends also belong the tales of Goldmarie and Pechmarie, who use the well as a passage into and out of the other world.

From the "Kindles Well" near Bönnigheim, women likewise "fetch their children."

Thousands of such stories still live today — shaped in a time when mankind still possessed the ancient science of radiations, and knew more about God, the nature of life, and the meaning of being than we modern, oh so "clever" and "scientifically educated," "cultured" "people."

COSMOBIOLOGICAL RELATIONS

Points of influence anchored in the cosmos of those principles that, when personified, are called "Gertrud" and "Sophie."

As the principle that secures new earthly life from the Earth itself, acting through sacred springs, ponds, wells, and cisterns, there appears in personified form the holy Gertrud — the guide of souls during the time between the moment of death and the moment of rebirth upon this Earth.

For this reason, her feast day in the calendar is March 17. On this day, the Sun stands at 25 degrees Pisces, thus near the equator of the revolving (laboring, birth-bringing) Earth. The Sun is then also in a harmonious trine to its position at the other Gertrud Day, November 15. On that day, the Sun is at roughly 23 degrees Scorpio.

This Gertrud of November 15 is supposedly the "Great Gertrud", said to have belonged to the Cistercian (!) Order.

If one draws a line from the point of the "Great Gertrud" (where "great" is a cover word for Saturn), to the opposite point, one arrives precisely at the day of Sophie (popularly called "Cold Sophie", because that day often brings a chill in the weather).

But Sophie is Wisdom! This Wisdom is the knowledge of life, death, and repeated rebirth! This wisdom is revealed to us through insight into the working of the "Great Gertrud," whose solar position we view from 23 degrees Taurus.

And two female-type cities, Osnabrück and Nuremberg, still bear witness to the workings of the Mothers: — Osnabrück, on whose Gertrudenberg two rune-practice funnels have now been discovered; and — Nuremberg, whose people transformed the old knowledge and tradition of the wisdom-granting funnel (which once existed within the area of the city — probably upon the Castle Hill) into the mocking tale of the "Nuremberg Funnel," by means of which, as the story goes, wisdom was poured directly into the heads of the foolish.

Such mocking tales had to be invented in an age when knowledge of the ancient teachings and initiation paths of the ancestors was dangerous for those who still possessed it — an age when the knowing were threatened with inquisition and death if they were discovered and known as such.

Friedrich Marby

The Mysterious "Snail Shells"

About fifty-one years ago, I often walked upon the Gertrudenberg, which always drew me back to it. The entire area there possessed — and still possesses — something mysterious, a quality that continually attracts visitors.

I wandered there at all times of year and hours of the day, along the wide paths beneath the fully-leafed trees, beneath which one would always fall into a quiet, pure, world-detached mood, and would almost inevitably experience something strange or uncanny.

Thus, at the beginning of the 1930s, I was not at all surprised when, during a short stay in Osnabrück after coming from Copenhagen, I saw a good friend from Frankenthal sitting on a bench in these grounds — at four o'clock in the morning!

About fifty-one years ago, I also often saw the two peculiar, funnel-shaped depressions in the northwestern part of the Gertrudenberg, to the left of the path. There were two such funnels, about ten meters deep, and — as I still recall from that time — with a diameter of roughly eighteen meters.

The two funnels were connected by a cut in the terrain, over which a wooden bridge spanned at a height of about six meters.
Within each funnel, a narrow footpath wound downward in a spiral.

In these funnels, I often saw children playing. They called these two funnels, as I learned, "the snail shells" (die Schneckenhäuschen).

The children likely used this name because the path in each funnel spiraled down and up again, like the winding shell of a snail.

At the time, I smiled a little at the name — but I thought deeply about the meaning and purpose of these clearly artificially constructed depressions, which, moreover, lay precisely aligned in a north–south direction to one another.

Runes Reveal the Meaning of Life

In 1906, I married in Hanover and lived there until the autumn of 1914. Those years were filled with much work and many studies. During this time, I also came upon the runes of our ancestors. Contrary to the general view, however, I did not regard the Germanic runes as mere letters or word-signs, but as representations of human beings in various postures and movements.

Since I, like all of us, had heard of the "whispering of the runes" (Raunen der Runen), I began to whisper the names of the runes while at the same time assuming the body postures indicated by each rune, and performing the corresponding movements. Then, both physically, psychically, and spiritually, a transformation and elevation took place within me — one I had never thought possible. And yet, it was the fulfillment of a fervent wish that had arisen in me during the years I lived in a working-class district — when, seeing the systematic stupefaction of the people, and the grim games certain circles, including some within the medical profession, played with them, I once exclaimed in a moment of outrage and reflection: *"If only one knew something by which people could help themselves!"*

That wish was fulfilled through the rediscovery of the whispering of the runes, through the rediscovery of rune gymnastics, as I came to call this system of healing and higher development. Then came ever more insights — and, beginning in 1919, my lectures in Stuttgart and elsewhere; from 1924, my publications in the periodical Der eigene Weg ("The Own Path"); and from 1932, the publication of the series Marby Rune Library. I had to place my name before it, for it was to be expected that certain scribblers, driven by immature ambition, and anti-national circles would reveal themselves — and indeed, that is what happened.

My rune exercises, investigations, and reflections brought me, among other things, to the following insights: At his core, man is a thought — the awareness that he is. This spiritual essence within man is eternal. The expression of spirit is the creative drive.

When this spiritual essence wishes to act within the material world, it creates for itself suitable instruments or bodies. Accordingly, these bodies will differ depending on the material environment of man — being more electrical, fiery, gaseous, watery, or coarse-material in nature.

We earthly humans, who possess a dense physical body, thus have our tasks to fulfill on the material plane. Yet our coarse-material body is also connected to our finer bodies, which belong to the realms of subtle matter. When we die and leave our dense body, we continue to live within our subtle bodies. If necessary, we reappear on Earth in a coarse-material body and are thus reborn.

Man: Receiver and Transmitter

Our dense material body is a finely constructed antenna apparatus, and likewise a finely built transmitting apparatus. We receive radiations and waves every day, every second — and we also emit such radiations and waves constantly. Through the conscious reception of these radiations and waves, we can maintain our body's health, strengthen and fortify it, and preserve it, in accordance with its nature, as a capable instrument even into old age. To absorb these radiations and waves, we perform the rune exercises.

We can improve the conditions of reception by observing certain times and employing technical devices.

To willfully transmit our own radiations, waves, and impulses of will, we likewise whisper the rune names and the rune language, and assume the corresponding rune postures or perform the associated movements. The transmissions we perform can likewise be made more effective and precise through supportive technical means. Thus, through the rune exercises, we are led already here on Earth to a higher stage of human existence, and through them we consciously enter the spiritual world.

As we can see from the foregoing, the race that possessed and used the runes — the race of our ancestors — not only knew everything that modern science is only now struggling to rediscover, but also practiced it: the art of working in and with far-reaching rays and waves, within the framework of the ancient Aryan and Germanic radiation-science — that which we are only now approaching again under the name of "atomic science." But the ancient Aryan and Germanic science of radiation was not used to kill people, to destroy nations and races, to satisfy racial hatred, or to realize plans of world domination. The primordial radiation-science of our ancestors was the common property of the entire people. It also granted insight into the worlds and states of being beyond physical death.

Therefore, it was a science encompassing and permeating all worlds and states of existence — one that was not only known but also lived. Naturally, it also led to love for all fellow human beings, indeed for all living creatures, and to a corresponding order of life. In the age when this order prevailed, humanity experienced its highest culture. Within the community of the people, everyone could, according to his talents and pure striving, attain the highest position in service to the whole. Knowledge and ability were united in each person. The able ones were at once kings, priests, and healers. The sick were healed through rune transmissions, through laying on of hands, and through simple herbs. Man's knowledge was his faith, and his faith was his knowledge. Each was strong in will and great in love for the Creator and Sustainer of all worlds, and for all living beings in all worlds.

The Expansion of the Field of Effect

It is not the task of this book to explain how and why everything on this Earth changed.

For me, after the rediscovery of rune gymnastics, and with calm awareness of its meaning, the task was to seek out those conditions that could increase the power and capacity of both the transmission and reception of radiations.

It was then self-evident that the angle, the spatial field from which one received the radiations (and from which we still receive them today), was of great importance. On a flat plain, the angle encompassed less than on a mountain, and in a ravine or underground chamber, even less.

So I set out in search — and found rune-practice mountains and rune-practice sites by the thousands. I also explored underground caves and tunnels.

Everywhere, the amount and type of radiation, and consequently also the form and degree of initiation possible, differed.

Before long, I also discovered that our ancestors had understood how to make use of the power of the Sun's indirect radiations — by establishing initiation sites west, northwest, or north of rivers or lakes, or by artificially damming water to create a reflective surface.

Furthermore, I came to recognize the significance and purpose of the so-called three-tiered hills (Drei-Stufen-Berge), usually accompanied on the eastern side by a body of water in front of them.

Most cities and settlements have their origin upon these very hills.

The Discovery: Rune-Practice Funnels

Many legends and fairy tales also opened themselves to new understanding in the light of rune-practice. Among them were stories that had been shaped, or later retold, in a mocking or ironic form. One such tale was the story of the "Nuremberg Funnel" (Nürnberger Trichter), by whose use one was said to become clever and wise.

I soon came upon the idea that behind this story must lie a hint of an actual Nuremberg structure — namely, a funnel-shaped installation, for we also call funnel-shaped depressions in the earth "Trichter."

Now, let readers in Nuremberg themselves seek whether such a funnel-shaped hollow exists near their city. I myself am prevented from doing so by too much work and too little money for such a search; thus I must hold fast, for now, to what is certain.

What is certain is that the two "snail shells" (Schneckenhäuschen) on the Gertrudenberg near Osnabrück are funnels of the same kind as those which Nuremberg once (or perhaps still) possessed. And it is likewise certain that the Osnabrück funnels (still existing and now known) served the same purpose as the former "Nuremberg Funnel" — namely, the enhancement and refinement of spiritual faculties!

This was achieved through the intensified vibration of the body during the rune exercises. Every word and tone whispered, spoken, or sung by the rune practitioner within such a funnel was reflected multiple times from the funnel walls, according to position, thereby amplifying the effect of the rune-whispering.

Much, of course, depends on the shape and angle profile in which the funnel is constructed. Yet anyone who possesses a sufficiently large garden can easily build such a funnel themselves.

In my view, the properly constructed practice funnel corresponds roughly to the illustration given in the picture section of this book. A tall, dense hedge surrounding the entire installation first of all blocks the wind, so that the interior is calm and still.

The funnel can also be used in winter, for it remains warm inside. The sun's rays soon cause the snow in the northern half of the funnel to melt and evaporate.

If water collects at the bottom, this is no defect — for then one always has contact-water at hand (what the Church later adopted as "holy water" from the ancient rune-initiation practices, though overlaid with a different meaning).

Often, at the bottom of such funnels, there was a sacred spring of beneficial radiation.

One can even practice naked in the funnel during winter! If exercising on a mountain or in a windy place proves too cold, one can shift one's initiation and rune practice into the funnel, where — provided the sun shines a little — it can be pleasantly warm. It is advisable afterward to dress warmly, for one usually becomes quite hot through the exercises, often sweating heavily.

Another advantage of the funnel is that one cannot be observed from outside, and the rune-chanting resounding within the funnel is seldom or never audible beyond it. The form of the funnel, its circular path, and the encircling hedge ensure this effectively.

It is reasonable to assume that this rune-practice installation on the Gertrudenberg is very ancient, certainly originating from the time of Germanic knowledge and faith. It is also likely that the site was maintained and used even in later centuries, during Christian times — by the inhabitants of the Gertrudenberg, whether nuns or monks, or both.

These, in secret, were probably still adherents of their ancestors' faith, and continued to know and practice the old, natural, and effective initiation methods, hidden from discovery.

Nearly Obvious Conclusions

Thus the secret of Osnabrück, that ancient Germanic city which was once a Hagaldom-site and stands upon ancient rune-practice grounds, is revealed. In the holy Gertrudenberg, with its halls that run beneath the earth — which once likewise served the ancient initiation practices — there also exists the sunken initiation and rune-practice installation, which we may call the rune-practice funnels — thus, in double form. May this essay inspire all who practice the runes to create, for themselves and their loved ones, such an installation wherever possible. Anyone can do this on their own — and what one builds in one's garden is nobody else's concern.

In closing, I wish to express both my hope and appeal that the leadership of the city of Osnabrück will continue, as it has so far, to resist all efforts to level or destroy these sacred funnels of a knowing age — these practice and initiation structures. Preserved as monuments of an ancient, high culture, placed under protection of nature, or restored, they would be the greatest attraction of Osnabrück — a magnet even for visitors from afar!

The Nurembergers, too, now know what the "Nuremberg Funnel" actually was, what purpose it served, and that it truly made one clever and wise. If the people of Nuremberg are fortunate, they may yet find their own funnel still intact — for, as we have now determined, it was not an invention unique to Nuremberg, but an installation once found throughout all lands where Aryans and Germanic peoples once lived and dwelt, and indeed still found today. In Sweden, there still exists a number of them — and especially in Germany as well. Hence this is also a call to everyone, to look around within their own region. Such initiation structures, which are always at the same time rune-practice sites, can surely be identified in all parts of Germany, as well as in other countries. Perhaps, in later writings, I will provide further guidance and indications on this matter.

Some Notes on the Whispering of the Runes

That the human body is a finely constructed receiving antenna and at the same time a powerful and far-reaching transmitting apparatus, I already recognized in 1906. From 1919 onward, I gave lectures on this subject, and from 1924 I published writings about it in my periodical Der eigene Weg ("The Own Path"), and later in the Marby Runen Library, which began appearing in 1932.

The human body consciously or unconsciously receives radiations and waves, and unconsciously or consciously emits radiations and waves. (See also the radiant halos in depictions of Christian saints.)

The conscious reception and conscious transmission of radiations and waves begins when one first polarizes one's body through practice with the I-rune. One assumes the I-rune posture, from which the modern "military attention stance" later derived, and while doing so sings the vowel "i" in various pitches. Each person will immediately feel how this "i" vibrates through the body in fine oscillations.

Sung in a low tone, the "i" vibrates in or beneath the feet; in high tones, it resonates in the head region or above it. Thus, freely and without danger, we can affect every zone of our body, every organ, with fine vibrations — to revitalize, loosen deposits, rejuvenate in many cases, and dispel fatigue as well as illness and its causes.

Of course, anyone is free to call upon a physician or healer in the case of illness. Psychically, this simple rune exercise has a very beneficial effect, as it lifts the mood and instantly dispels melancholy and discouragement.

Spiritually, these simple exercises make the intellect sharper, the will stronger, and the mental vision clearer. More than 4,000 cases of success were notarized in one year. Without any risk, anyone can immediately verify the effect of this simple rune exercise for themselves.

Some Notes on the Spatial Angles

The reception of radiations and waves also depends on the spatial angle in which one practices and whispers (raunt).

Below I present several sketches illustrating, to some extent, the different sizes of the fields of waves and radiation from which we can receive — and into which we can transmit.

These simple diagrams show us that rune-gymnastics once shaped the landscape and the face of the Earth. The rune-practice sites later became the foundations of towns and villages, and determined the locations of churches, monasteries, public buildings, castles, and palaces.

The rune-practice sites also gave the settlements their names and coats of arms, and even influenced the layout of streets, both within towns and between them.

All these installations served one purpose — the higher development of each individual within the people!

Thus, the Earth was once a single Garden of God. And so must it become again — if humanity wishes once more to walk consciously the path toward God, and not perish.

Image 4: The rune practitioner on a flat plain. The horizon, rising all around within view, narrows the field of reception and transmission.

Image 5: The rune practitioner on a tower or minaret. The field of reception and transmission is enlarged in proportion compared to that on the plain.

Image 6: The rune practitioner in a cell or cave. The field of reception and transmission is very limited. (Cells, prisons, and caves impede both the reception and emission of radiations.)

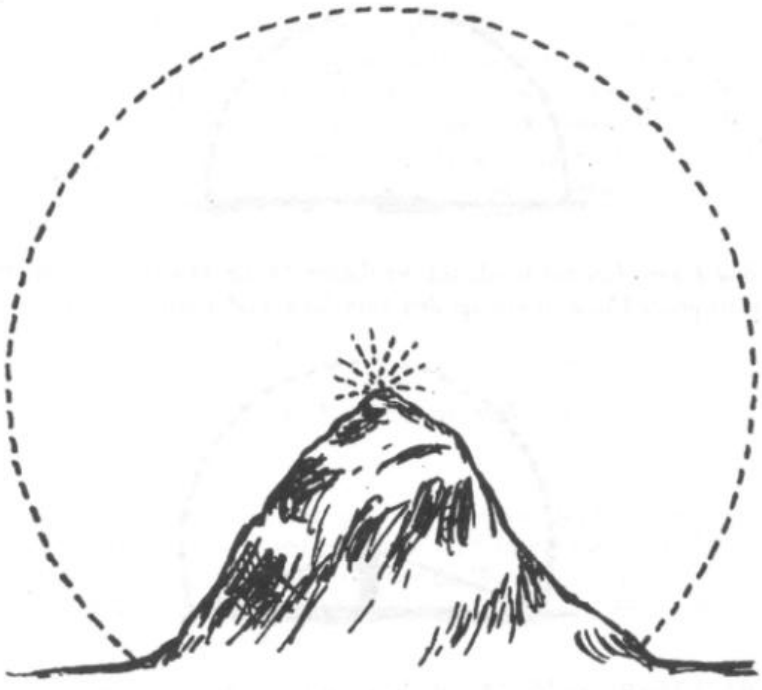


Image 7: The rune-practice mountain, naturally formed — offered to humanity for its higher development. The “Seat of the Gods” — in truth, the place of the rune-whisperer, where he can draw divine inspirations firsthand. The natural, widest field for both reception and transmission. Artificial imitations include the pyramids (west of the Nile), constructed to make use of the radiation of the water’s surface; the god-mountains and tiered pyramids in Mexico, with water basins lying to their east; the Tower of Babylon, built by Aryans west of the Tigris; and many other artificial rune-practice structures wherever the Aryan culture once held sway. Upon such individual mountains, where once stood rune-practice sites, there now often rise churches and chapels.

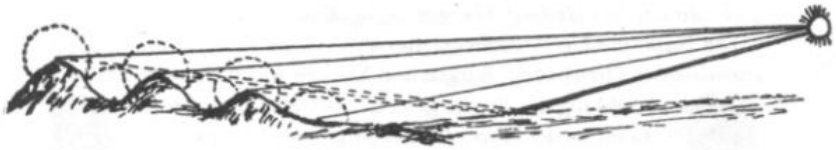


Image 8: A three-tiered hill with a forelying Ostara (Easter) meadow, and farther east a reflecting body of water. Tens of thousands of such complexes once existed and were in use. Many were later built over — for on these sites, especially on the Easter meadow, villages and towns arose. Here also originated the cities! On the eastern hill, one often still finds a church, perhaps another on the middle hill, and on either the middle or western hill the town hall and administrative buildings. West of the three-tiered hill there was often once a rose garden. In memory of this, the western part of churches is still sometimes called the "rose garden" (hence the rose window on the west façade beneath the gable of many churches and cathedrals), or also the "paradise."

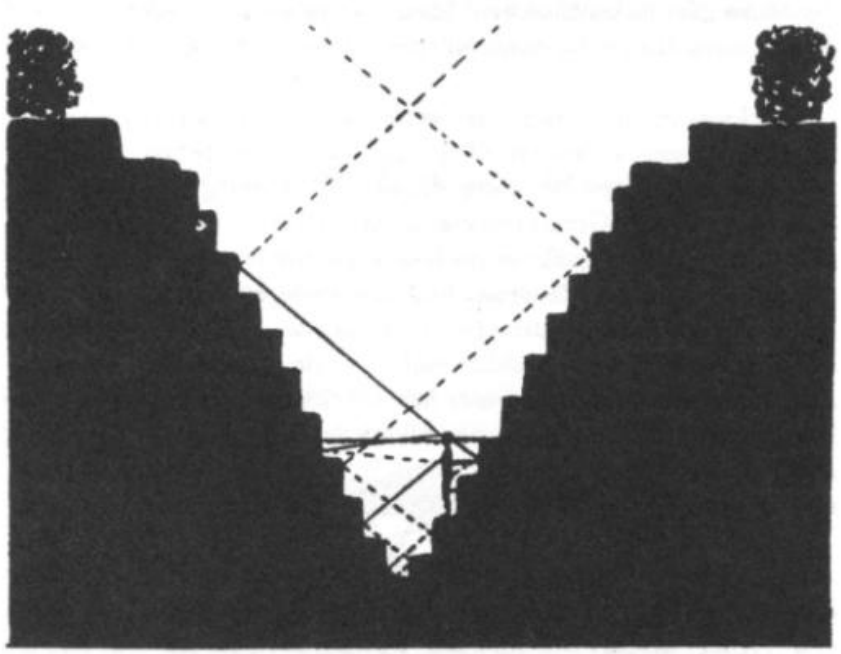
On all three hills, depending on the height of the Sun, one could receive the solar rays twice over. The practitioner began in the east, moistening certain spots on the chest and forehead with water (contact water) to enhance the reception of radiation (a custom still preserved today in the use of holy water). Then he would ascend the first hill walking backward while performing the exercises. In the valley following that hill, he experienced the alternating air bath, where the receptive field was smaller. Then came the second hill, again a valley, and then the third hill.

After this hill he performed the turn — the transformation (Wandlung) — by turning around, thus short-circuiting right with left and left with right within his field of radiation. The waves and rays he had absorbed were transformed and stored within the body, and thus "water became wine," "wine became blood," "bread became flesh," and so on. Each and every one may now discern for themselves the meaning of these words. The alraune (mandrake), the alrune, opens the mountain (of knowledge) and reveals the path to the immeasurable treasures (of a spiritual kind) hidden in the depths of the mountain (one's own being)! The choice of site and the design of temples were later often modeled after these three-tiered hills. The names of the three-tiered hills, and often the names of the towns, castles, and churches that later arose upon them, were usually chosen or inherited according to the radiation quality of the place — e.g. Köln (Cologne) on the Rhine, Kölln on the Spree, Tecklenburg, the Teck, and so on.

Regarding Image 8: The arrangement of the three-tiered hills, whether naturally given or constructed according to rune-practice techniques, is as follows: The formation extends from west to east, or at least roughly in that direction. The western hill is the highest, the eastern hill the lowest, and the middle hill stands at a median height. Between the three hilltops are valleys or

depressions of varying depth. In front of the eastern hill lies a flat area, and to the east (often also northeast or south) there is or once was a stream, river, lake, or even the sea. This water provided the reflecting surface (!) which intensified the absorption of solar radiation. More than that: the sun rays striking the (naked) rune practitioner reflected from the water were polarized, and those from the redness of sunrise were of special potency (cf. Goethe: "… therefore, youth, bathe without hesitation your breast in the morning glow"). The thousands of three-tiered hills in all regions of the Earth where Aryans once lived or shaped civilization (Europe, America, Africa, Asia) have long puzzled modern scholars. No explanation of the meaning, purpose, or effect of these often artificially constructed three-step hills has yet been found. An explanation such as the one given here is, even today, unwelcome — for it would bring no profit. "The ancient peoples were barbarians, uneducated, heathens, sacrificers of men — above all, the Germans were drunkards and idlers": thus still go the tales with which calculating, bought, and foolish men slander their own nest! And for these tales the storytellers have given us other things in return: serfdom and slavery, plague and venereal disease, bondage of interest and dehumanization, inquisition and mass slaughter in wars and world wars, dictatorships of every kind, a general stupefaction of mankind, and now — the atomic and hydrogen bomb.

Image 9: The form and structure of the rune-practice funnels, shown in a vertical cross-section through the funnel.



To keep animals away, the funnel was first surrounded by a broad, tall, and densely grown hedge, whose circular perimeter was placed far enough from the funnel that it would cast as little shadow as possible into it. This hedge also served as a windbreak, and at the same time retained the warmth that accumulated inside the funnel. For this reason, it was possible to use the rune-practice installation even in cold winter, or when icy winds swept over the landscape. Moreover, the sun ensured that the snow within the funnel quickly melted — first, of course, along the northern wall of the funnel. Most funnels also had, at their lowest point, a spring basin. The radiation-rich spring water was an excellent contact water. Any excess water had a drainage outlet. Therefore, these funnels were usually constructed near a slope in the terrain — as is also the case here in Osnabrück.

The purpose of this practice installation requires that one can maintain stable footing at every height and along every side within the funnel's interior. For this reason, a spiraling downward path was built into the funnel. (Hence also the name "snail shells" used by the Osnabrück children about fifty or more years ago, when this spiral path still existed.)

Various connections indicate that such funnels were constructed especially in places considered "feminine" in character. Nuremberg, the ancient "Nornenberg" ("Mountain of the Norns"), shows many similarities to the

Gertrudenberg. Both possess large, extensive underground halls, and Gertrud, as already mentioned, is one of the Norns.

Many legends about wells, cisterns, and springs also point symbolically to these funnels. It is quite possible that funnels once existed in monastic territories of the Cistercians, who may be seen as successors of the old Germanic tradition. The Cistercians, as is well known, built no towers on their churches, at most a small roof-turret (for example, the cathedral of Altenberg, larger than the Cologne Cathedral, but without a tower). For the tower points upward, whereas the cistern, the well, the funnel, the jug, all lead downward.

Now, to the specific purpose of the funnel:

One who performs rune exercises while walking forward and has the mountain before him (compare Eulenspiegel's joy when he went uphill) will soon notice that his rune-whispering, his speaking and singing of the runes, echoes back from the mountain through his body and shakes him powerfully.

Through this reverberation, much like an echo, only that which was previously or simultaneously uttered — in sound, tone, speech, or song — from the mouth of the practitioner, will resonate back through the body (since the distance is small).

But just as the water surface east of a rune-mountain polarizes the sunlight that reaches the practitioner, so too do the sounds rebounding from the funnel walls return to the practitioner polarized, at the same angle at which they struck the wall.

Thus, whispering the runes within such a funnel not only produces strong bodily vibration, a massaging of the body through oscillations, which in turn stimulates magnetic and electric currents and promotes youthfulness and rejuvenation — but also, through the rebound of thought-waves, it effects a sorting and purification of thought itself.

For when positive thoughts are sent outward from the practitioner to the funnel wall, they return negatively polarized, and when negative thoughts are sent, they return positively polarized — thereby clarifying and refining the content of consciousness.

In this interplay of question and answer, within the funnel, cleverness and wisdom were gained.

In Image 9, it was only possible to indicate a few of the directions of sound within the funnel. The rebound of the sound and tone waves could not be illustrated. Therefore:

Image 10: Wave impact and wave rebound at a harbor wall above shallow water level, observed at Staad on Lake Constance.

(Windrichtung = Wind direction)

In the harbor of Staad on Lake Constance, I once witnessed something unforgettable. There was a harbor wall, and in front of it, facing the lake, lay a shallow, flat stretch of ground only about twenty centimeters below the water's surface.

The wind blew obliquely toward the wall, driving the waves against it from that same direction. At the wall, the waves broke one after another, and at precisely the same angle at which they had struck, they also rebounded.

Thus there arose the pattern shown in Image 10. In reality, the sight was even more beautiful: the water was crystal clear, and upon the white sand of the harbor basin, the sun's rays reflected the living diamond pattern (rautenmuster) once again.

According to these same laws, the whispered sounds, word-forms, and tones also rebound from the walls of the funnel back to the rune practitioner. In this way, they produce the effects described — in the physical, psychic, and spiritual realms.

Naturally, many of the rune-practice sites — and thus many of the funnels — have fallen into decay, as illustrated in Image 11 below. Many

funnels were also leveled either out of ignorance or through malicious intent. In some places, they can no longer be proven to have existed, but near Osnabrück, on the Gertrudenberg, two funnels still remain, and it is assumed that a third funnel may once have existed there as well.

Image 11: Cross-section showing the approximate form of a functional funnel in its earlier state and its possible present appearance. a = approximate former profile — b = present appearance.

When exploring our homeland, or any region once inhabited by Aryans, we must take into account that the appearance of the ancient rune-practice installations may have changed greatly.

For example, east of the pyramids or god-mountains in Mexico, we still find round or square basins cut into the rock — but today, they generally contain no water. Our scholars know nothing of the meaning or purpose of these basins, which, as we now understand, once served — within the framework of rune-practice techniques — as water reservoirs, creating the necessary reflecting surface of water.

Instead, they tell us that such mountains were used for the “worship of the gods or a god”, or for the “performance of human sacrifices”, or both.

If we conduct research in our own homeland — and that should concern us first of all — we must remember that for about 1,200 years, no one has cared for these sites, unless by some chance they survived. In many cases, the appearance of these sites, along with their former water basins, has been transformed through reforestation, construction, roads, railways, quarries, or drainage works, and so on.

Yet field and street names — such as “Rosengarten” (rose garden), “Paradies” (paradise), “Himmel” (heaven) — and also certain mocking or distorted names, like “Teufelsrücken” (devil’s back) or “Hexentanzplatz” (witches’ dance ground), provide clues.

We should not be deterred by ridiculous or defaced designations — we know that the ground there has strong radiation, except where much human blood once flowed or where there was a burial site.

Where we find wild roses in abundance, we may rightly suspect that there was once a rose garden, or at least one nearby.

These are some hints for those who wish to develop themselves further. The others — those who "carry water on both shoulders" (the indecisive), who sell themselves and others, who point far away, and those dreamers who seek their salvation in the distance, wherever propaganda directs their eyes, senses, and expectations — these will not understand.

When surveying a landscape, a good general staff map and a compass are helpful. Solitude is best — then the land itself speaks to us most clearly, especially in the early morning. A few kindly questions addressed to elderly, simple folk often yield remarkably revealing answers.

The Meaning of the Term: Holy Sites

The holy sites of our ancestors possess their natural sanctity because of the favorable earth radiation present at those locations. The form of the landscape also plays a role. God — the Spirit of the All, unknown in His full greatness and holiness to any man — often acts in a special manner and order (genius loci), as the "spirit of the place," through a particular earthly radiation that attracts a corresponding heavenly radiation.

In the time of the ancient science of radiations, which was familiar to every person of the people, it was known that by speaking a certain word, one could produce a particular radiation. Therefore, these places were named according to their radiation, using words capable of generating that very radiation. Thus, from these words, place names arose. When knowledge later declined, and freedom more and more became a mere shadow, this specific radiation of the place was personified — and in this way "gods" were created. And when, in more recent times, there appeared to be no place for gods anymore, these gods were transformed into saints.

When, then, one uttered the name of a saint — whether in invocation or prayer — one was unconsciously using the ancient formula of radiation, and thereby often achieved effects corresponding to the fervor (fiery desire) of one's devotion. Thus it can be understood that even today, in Catholic regions, women who desire to bear a child may, in a chapel dedicated to Saint Anne, unconsciously standing within the favorable radiation and within the vibration of the word they utter, achieve their goal.

Image 12: A view across the beautiful grounds on the Gertrudenberg near Osnabrück. Photographed near the Osnabrück funnels.

Image 13: Inside the southern Osnabrück funnel, looking through toward the northern funnel. Only the rim of the northern funnel can be seen from here.

Image 14: The passageway between the southern and northern Osnabrück funnels, looking into the southern funnel. Attentive observers will also notice, on the left behind the passageway, among the bushes, a few faces — captured by the sensitive photographic film. A greeting from other worlds… perhaps.

Image 15: The view from within the northern Osnabrück funnel, looking toward the passage leading to the southern funnel. In keeping with the sacred nature of the site and the sphere of influence of Gertrude, whose power

ensures for the souls in the realm of the dead their return — their reincarnation on earth, a still thoughtful age placed here a memorial to their loved ones who had fallen in the Battle of Leipzig and at Waterloo, so that the living — especially during the commemorations — might support, in thought, the workings of Gertrude!

Image 16: Memorial to the Dead of Leipzig. The Peace Oak and memorial stone, commemorating the Battle of Leipzig, October 18, 1813. Both stand on the northern side, the holiest side of the northern funnel.

Image 17: Memorial to the Dead of Waterloo. Likewise on the northern side of the northern funnel stands another Peace Oak and memorial stone, commemorating the Battle of Waterloo, June 18, 1815.

The following image I include to show how the placement of a heraldic emblem can vary according to its meaning and significance.

Image 18: A boundary stone west of the funnel area on the Gertrudenberg, bearing the Osnabrück coat of arms. Here, the city of Osnabrück marks its acquired ownership rights to what was once the much larger territory of the Gertrudenberg. As a sign at the property boundary, the city's coat of arms has been set there.

Image 19: The “Lion Poodle” of Osnabrück, west of the Osnabrück Cathedral and at the corner of the Cathedral Square, where at the time of the photograph a market was taking place. With the image of this Osnabrück Lion Poodle I wish to conclude the series of pictures. The meaning of the Lion Poodle (whose tongue is also missing) I may perhaps explain in a later publication.

I do not wish to end without expressing my heartfelt thanks to all who participated in the production of these photographs and drawings!

— Friedrich Bernhard Marby

Children of the Earth at the Source of Life

Below I present a letter from a reader received in December of last year, which in itself is highly enlightening and proves that, in raising the question of rune-practice funnels, I have by no means touched upon something far-fetched, but rather upon a very important subject. Research into the runes illuminates, as each of us comes to recognize over time, all fields of knowledge. To the sender of this letter I extend here my heartfelt thanks — also in the name of my readers! I have added a few explanatory notes and reflections of my own to the letter.

Now, the letter, whose initials I have altered at the beginning:

Dr. Fr. W.
K. (District of Cologne), December 12, 1956

Dear Mr. Marby,

My desk is covered with things waiting to be "dealt with." But my joy at your insights concerning those rune funnels, of which you speak in your monthly paper, is too great not to express my thanks to you immediately. After all, these matters are more necessary ("not-wendig") than so many professional worries by which a hostile environment turns us into the slaves who "must eat their bread by the sweat of their brow."

Perhaps you will permit me to share a few thoughts that came to me while reading your lines. I am very much inclined to believe that the proximity of water may perhaps not have been so essential, though it is natural to assume this, since according to your explanation such waters are always found to the west of the site. Over the course of millennia, however, changes may have occurred whose tracing back is by no means simple. Although I have never consciously experienced such a site, I am inclined to think that no water collected inside the funnel, but rather that there was originally a spring there — a source from which the water-spirit (nixe, nige-sae, norne? gift? blessing?) — the virginal spirit of the water — rose.

A spring, under certain conditions, possesses levitating forces of an etheric kind. From it emanates a current of power, which may then be intensified and consciously directed by the "supplicant" (does not this word fit better and lead us back to its original sense?), as he "marries" his will to it. That at the same time forces flow toward man, and that at the "right" moment deeper insights are granted him, requires no special mention. But it may be worth noting that such water also radiates energy laterally, which could be described — in today's terms — as biomagnetic. According to sources known to me, these biomagnetic vibrations are said to enhance the fertility of the earth. A further intensification can be achieved by the addition of certain metals, foremost among them gold, copper, and silver.

Offerings at springs, as have been found at many healing wells, may rest upon a faint memory of that ancient time when all knowledge was still the undivided possession of the whole tribe — or, let us say plainly, of the whole race of the Atlanteans.

It is well known that our few remaining forest animals often — perhaps always (I do not know) — make their paths over underground water veins, which at some point rise to the surface (at least in untouched nature). Both the course of these subterranean waters and their motion (in and of themselves) seem related not only to the shape of the terrain, but also to the movement of our planet, which in my view is the result of "atomic life."

If water moves between the earthly and the airy, then naturally its transitional states are contained within it. And if the destruction of the atom, as we witness today, releases such forces, then how much greater must be the ascending powers of the atom united in harmony with its brethren! To devote these forces to the advancement and elevation of humankind is a sacred duty.

Yes — embedded in the womb of the Earth, at the source of her blood, yet open toward the heavens, struck by the fire of the sun, I do not merely receive, but consciously magnify those unknown powers beyond space and time — I give to the Od.

Dear Mr. Marby, please accept my words, as they came from my heart, as a kind of "inspiration", in which there may still be much to adjust. That, after all, is our present task: to set right again the disjointed order, and to restore the groaning beams of the cosmos to their harmony.

With kind regards,
Yours devotedly,
(Signature)

The understanding, stimulating, and to-the-point remarks of the letter writer speak for themselves. Once again, my heartfelt thanks to him. His valuable observations give me the opportunity to comment briefly on some specific characteristics of the rune-practice funnels. I can only touch lightly on some of the writer's more elevated thoughts, as they lead into realms that cannot be treated exhaustively within the limits of this book. The attentive reader — and especially the thoughtful one — is urged to ponder carefully the final lines of the third paragraph in the letter and to read between the lines as well. It is worth the effort.

Regarding paragraph 2 of the letter: A misunderstanding seems to exist here. In the case of rune-practice sites that rise above their surroundings (for example: the Loreley Rock, the site of Cologne Cathedral, the site of Ulm Minster, the "Himmel" in Vaihingen, the church site in Bönnigheim, to name only a few — and in addition to these, the thousands of other rune-practice places), there is still today, to the east or sometimes northeast, a body of water, or there once was one. In the case of water castles, the reflecting surface naturally surrounded the site entirely.

For rune-practice structures sunk into the earth, there may lie to the west a lower area of ground, or perhaps a river, stream, or pond, now or in the past. There, the overflow from the funnel could be drained — though in principle it could be directed toward any side.

However, it is inherent to the nature of the rune-practice funnel that such an installation was often constructed on the western side of the entire rune complex. Similarly, cemeteries were often placed west of the settlements, because this direction represented the passing side of life. (There was also a practical purpose: the radiations of corpses and their remains, as the Earth turns eastward, would not reach or affect the inhabitants of the settlement.)

The proximity of water, when it could be obtained, was as essential for the rune practitioner as it is for the electrician today in the construction of electrical systems — especially large installations — to ensure that the neutral conductor has a good connection to the Earth (and water is an excellent conductor for this). For long-distance transmissions, I always remove my shoes — to include the "neutral line" connection, at least during certain exercises. Naturally, one must observe the degree of soil moisture, as well as the temperature of both ground and air, and avoid practicing too long. I have often discussed the importance and nature of springs and other waters in my magazine — for example, in the 1954 issues, No. 1 (pp. 12–13), No. 3 (p. 9), and elsewhere.

In my publication on the discovery of the two Osnabrück earthen funnels, my primary aim was to inspire readers to construct such an installation for themselves. There I emphasized the importance of water as "contact water." (I have written about the use of contact water in the story of The Three Swans.) If a spring emerges within the funnel, so much the better — for before reaching the light, spring water travels a long path through various mineral and metal strata, taking along fine particles, becoming saturated with subtle substances, and through friction against minerals and metals as well as the walls of the water veins, it also becomes magnetically charged.

All of the letter writer's remarks concerning the value and effect of such springs are entirely correct.

I would add that from the radiations of the springs arose the spring oracles — and indeed levitational forces as well. Nearly every rune practitioner (Rauner) perceives such gravity-weakening or gravity-neutralizing effects during practice.

As for the word "pray" (beten): Westphalian farmers, who still secretly practice rune exercises today, call this whispering quite naturally "praying." How characteristic and revealing this expression is!

If we connect the consonants b–t and b–d with the vowels a, e, i, o, u, we obtain, among others, the following words:

- bat (as in Battenberg = "hill that aids through whispering")
- bad = "to help"; Bad (bath) = "the helping," Bader = "the helper" (the physician in the time of the old order)
- bet-en, bed-en = "to help through a particular body posture," especially of the hands, palms together or folded — thus short-circuiting the radiation of the maternal and paternal halves of the body
- bitten = "to approach," "to open oneself," "to request," "to ask for help" the opposite: bieten = "to offer," "to offer connection or aid"
- bieder = "simple, natural, open, honest"
- bot = "to deliver, bearer, one who establishes connection"; Boot, Bote, Botten = "water forming a reflective surface"
- but = "outside"; butt = "rough, unrefined, without order."

All these words are connected in some way with the ancient order and the technical methods of rune practice.

Even the various arm, hand, and finger positions, such as those seen on a Buddha statue, belong to the technique of rune exercises. These were also carried to India, where they partly changed, due to the different local radiation, and are now offered, without regard to the radiations present in our regions, as yoga exercises. For Germanic rune exercises, there will never be such extensive publicity — for if they were widely known, the Germans would awaken, become free, and establish order. In the meantime, they are distracted with "yoga exercises." That is more interesting and, above all, harmless. And yet, the rune exercises will one day become common knowledge. Toward this end, the reborn science of radiation works inexorably.

In Sweden, healing springs as well as sacred ponds and lakes were once widely visited. Their effect was so great that from time to time wagons had to haul away hundreds of crutches left behind by the healed. The cured would throw copper coins into the healing springs, ponds, and lakes. Of these healing sites in Sweden, all the flutes of propaganda that softly recommend and openly impose upon us the South and its worldview remain silent. Sweden lay a little too far from Rome — and so, there, the proofs and traces remained. In Germany,

however, everything was violently eradicated, reinterpreted, or concealed, even partly erased from the popular consciousness. As the letter writer quite rightly notes, the copper coins were not really offerings in the modern sense. Those who threw such coins into the spring basin wished to restore, for the benefit of future patients, the healing energy they themselves had drawn from it — by casting in these small pieces of metal, which again increased the radiation of the spring water. (Later, in the South — at the Pool of Bethesda, for instance — people seemingly knew nothing or no longer anything of this technical method. The water continued to be "stirred up" from time to time, but the Aryan initiates had been driven out or slain, and the people had become ignorant.)

Now, briefly regarding the construction of rune-practice funnels today:

Where groundwater lies close to the surface, such a funnel cannot be built — unless one can drain the groundwater. This can easily be done on a slope. If possible, have a dowsing rod practitioner find a spot where a spring can be tapped. That point should then lie precisely at the center of the constructed funnel. A clay pipe running through the slope can carry off excess water.

If no spring is found, use as contact water: seepage water, meltwater, or place a small wooden tub at the bottom of the funnel, to be emptied and refilled periodically. Once again: one moistens the skin with contact water wherever one wishes to stimulate glands and make them more receptive. Some of these areas include: – the forehead above the bridge of the nose, – the sternum region, – the heart area (not too often), – the navel region, – the center of the inner palm, – the fingers (fingers are "catchers of rays"), – the groin gland region, and so on. In Osnabrück, I did not have the time to examine the funnels for the presence of a spring. My research in the area is, in any case, not yet complete, and I will have to return there once more. However, the readers in Osnabrück can certainly investigate on their own. I consider the presence of springs there quite likely, since connected waterways are still found nearby today.

In conclusion, let me once again thank the letter writer most warmly for his reflections. They are extremely valuable and have given me the opportunity to address several important points here. If in doing so I also had to touch upon some of the bitter aspects of the question — How has it come to pass that we have sunk into a cultureless barbarism, ever more widespread? — let it be said that I have spoken very mildly, and that such clarity was necessary.

Our struggle is a spiritual struggle — against deceit, violence, and the exploitation of human weakness, against dullness, laziness of thought, dependency, and selfish gain. One must speak the truth without hatred. The honest man cannot feel struck. Much of it, after all, lies already far in the past.

— Friedrich Bernhard Marby

Remarks and Notes

On the "Spirit of the Spring":

In my journal Forschung und Erfahrung I have repeatedly drawn attention to this being. The "Spirit of the Spring" (Quellengeist) is the particular local spirit (genius loci) that manifests there through radiations and emanations.

In the Volks-Brockhaus, 1938 edition, page 170, we read the following:

"Emanation — a chemical element, also called radon or niton, behaves like a noble gas, arises from the decay of radium, emits strong alpha rays, is found everywhere in deep layers of the earth, and reaches the surface through springs."

(The noble gases are: argon, neon, helium, krypton, and xenon. The first two are found in and around springs, as well as in the air; the others mostly in the air. Noble gases form no chemical compounds, yet they are, to a greater or lesser degree, conductors of magnetism and electricity, and therefore also of thought-waves and thought-content.)

Based on these findings, we can explain many of the phenomena that occur at springs, in spring basins, and in certain natural water formations, streams, and similar places. Through these emanations, a human being can absorb certain complexes of thought that rise up from or near springs, streams, and pools of water.

Notes on Certain Rune Practices Still Echoing Today

The Prussian-Brandenburg drill regulations were once — as I discovered about half a century ago — built upon a number of ancient Germanic rune exercises.

Thus, the I-rune, the rune of polarization, corresponds to the military stance. The S-rune exercise, which preserves health, became the gesture and posture of greeting. Since one also radiates health in this position, one assumes it when wishing someone health — the highest good — as well as clarity of thought and will. Thus this rune-practice position also became the "military salute," later adopted by armies throughout all lands.

For this reason, the greeting with the raised right arm and open hand has always and everywhere been customary among Aryan peoples. The so-called "Fascist salute" was merely an imitation and distortion, as was the "Hitler salute."

Even the priest, during the Mass and when pronouncing a blessing (the F-rune), performs — though only symbolically — rune exercises. Likewise, the "salamander rubbing" gesture goes back to the S-rune.

Guilds also preserved rune exercises; the wandering journeyman had to demonstrate certain rune postures as a form of identification while traveling. Depictions of saints and church sculptures throughout all Aryan lands also display rune stances.

In short: everywhere, often unconsciously, people still act upon the rune practices of our ancestors, drawn from the Aryan source. Only today, through the rediscovery of rune-gymnastics, are these connections finally being explained and understood.

Through rune practice, every individual, even the poorest among the people, once again finds the path back to himself, toward liberation and higher development.

The Teck, near Kirchheim unter Teck, is an ancient sacred rune mountain. In former times, rune practitioners (Rauner) made pilgrimages there to perform their holy rune exercises upon its summit. In Kirchheim there still exists today the Raunerstraße (Rauner Street).

Likewise, toward the Externsteine near Detmold, there still runs a path named "Rauner-Weg". The Externstein complex was once an important and well-developed rune-practice site. For that very reason, when Christianity was violently imposed in northern Germany, the site was partially destroyed and partially defaced.

Of the Secrets of Ancient Towers and Churches

Some Notes
by
Friedrich Bernhard Marby

The Planets: ☉ = Sun, ☽ = Moon, ☿ = Mercury, ♀ = Venus, ♂ = Mars, ♃ = Jupiter, ♄ = Saturn, ♅ = Uranus, ♆ = Neptune, ♇ = Pluto. **The Zodiac Signs:** ♈ = Aries, ♉ = Taurus, ♊ = Gemini, ♋ = Cancer, ♌ = Leo, ♍ = Virgo, ♎ = Libra, ♏ = Scorpio, ♐ = Sagittarius, ♑ = Capricorn, ♒ = Aquarius, ♓ = Pisces. **Some Aspect Symbols:** ☌ = Conjunction, ✶ = Sextile (60°), □ = Square (90°), △ = Trine (120°), ☍ = Opposition (180°). ° = degree, ′ = minute, ″ = second.

The Planets as Rulers of the Signs and Their Exaltations

Ruler	Exaltation	Ruler	Exaltation
♄ in ♑	♄ 20° ♎	♀ in ♉ and ♎	♀ 27° ♓
♃ in ♐ and ♓	♃ 15° ♋	☿ in ♊ and ♍	☿ 15° ♍
♂ in ♈ and ♏	♂ 28° ♑	☽ in ♋	☽ 3° ♉
☉ in ♌	☉ 19° ♈	(according to ancient rules)	

Favorable Influence: Those born are favored when the Sun or the Ascendant (the rising point in the horoscope) harmonizes with the place of residence. For example: Whoever is ♑ is favored in ♄ places, whoever is ♉ or ♎ is favored in ♀ places, and so on.

Of Towers and Churches

It was about thirty years ago. I was traveling after giving a lecture in Freiburg im Breisgau, taking the train down along the Rhine in a second-class carriage, because I still had some writing to do in peace. In the compartment with me were my wife and three plainly and darkly dressed gentlemen. From their conversation, I gathered that they were three Catholic priests responsible for church construction.

I rarely listened in and certainly had no desire to converse, let alone to join in their discussion. They had their task, I had mine.

But when I heard one of the gentlemen rhapsodize about the "twilight glow" that enveloped the altar of a newly built church, it burst out of me spontaneously:

"And that is exactly wrong! The altar should be bathed in full sunlight! The altar was once the stone atop a mountain or hill upon which the rune practitioner performed his exercises and there offered himself to the Sun and to God!"

There followed an embarrassed silence, and I saw several very critical expressions. But I should have expected that. At first, I was a little annoyed at myself for not keeping quiet, but then I told myself that once one has spoken, one must also prove what one says.

So I briefly apologized for my interruption and continued:

"Gentlemen, you are engaged in the construction of new churches, as I inadvertently overheard. Your task is surely a noble one, but it seems to me that you are groping in the dark and do not know the true meaning of a church. Perhaps I may provide immediate proof. I propose the following: name to me any place — perhaps a very inconspicuous locality in some remote part of the world — and I will instantly draw for you the outline of its church tower."

With these words, I took a notebook from my breast pocket and a pencil in my right hand. The first of the gentlemen nodded in agreement and named a place. After a moment, I handed him the notepad and showed him the quickly sketched image of the church tower. He nodded:

"That's correct!"

Then the other two each gave me a place name, and I drew for them the corresponding church towers — each one accurate.

Astonished and thoughtful, the three church builders looked at one another. Then we spoke for quite some time about the meanings of place names, the radiation of the earth at various locations, and the correct form of church architecture suited to the particular nature of each place.

For our old German master builders, who erected churches everywhere, oriented their work according to the radiation of the ground and the heavens, and constructed within that field of radiation the corresponding churches — and above all, the proper towers, shaped as antennas for the current between heaven and earth, appropriate to the spiritual and physical nature of the site of the church or other significant structure.

In the monthly journal I publish, Forschung und Erfahrung (Marby-Verlag, Stuttgart), there have appeared from time to time additional essays dealing with this important subject. The writings now appearing here in book form are drawn from those same articles.

— The Author

The Different Tower Forms and Their Explanation

In connection with the introduction on Plate I of the Tower Card Series from the Marby Press, the following may be briefly noted:

As is known, the heavens—the fixed stars, the Sun, the planets, and the Moon—send waves and rays to our Earth. These waves and rays are of various kinds, differing in strength as well as in their effects.

Naturally, our Earth also emits its own radiation, and this radiation is not the same everywhere. This is called earth radiation (Erdstrahlung), and when one speaks of the radiation of a particular place, the term local radiation (Ortsstrahlung) appears. The special radiation of a location arises from the geological layering of the ground and its deposits, its elevation and the shape of the terrain. Nearby streams, rivers, and larger bodies of water—lakes or seas—can also influence this local radiation.

The local radiation determines, in subtle ways, the composition of the air. Within this air, and under the influence of the radiation particular to that place, live all plants, trees, animals, and human beings. They cannot escape its effects. If this radiation is favorable to a person, he will become healthy upon moving there; he will prosper, succeed, and live to an honorable old age in well-being. Thus, it is important that the radiation of one's place of residence be in harmony with oneself.

Between Heaven and Earth, from ancient times, the planets (according to old belief: "the messengers of God") have been the intermediaries of the radiations descending from the heavens. Certain lands, regions, and towns absorb, owing to the nature of their soil, the shape of their terrain, and the degree of their humidity and temperature, the radiation of one of the seven planets particularly strongly.

Our ancestors therefore named the countries and places according to the type of radiation most powerfully received there. Hence the names of lands such as Gallia, Galicia, Galilee, and others reveal them as Mars-lands; and likewise Tyrol, Thuringia, Turkey, and similar names mark them as Mars (Tyr)-lands, though of a different character. According to this same law, place names were also formed. Thus, place names provide information about the dominant radiation of a site.

Further information is given by the ancient authentic coats of arms of the places—in their imagery and color. And in addition, we can discern indications regarding the prevailing radiation by studying the forms of the towers—whether church towers, gate towers, or old castle and fortress towers—so long as they are ancient and have not been altered.

We can also obtain insight from the colors of clock faces on towers and public buildings, provided that ignorance has not led to their alteration or repainting simply according to national colors. The forms and colors of tower finials likewise tell us something.

Many so-called “local historians” have never noticed that in some areas one never finds a weathercock atop the towers, but instead a wind vane or arrow indicating wind direction. Many have also not observed that often the cross on a church tower merely appears to be a cross—but in truth is not one (for example, in Kirchheim am Neckar and the nearby Hohenstein).

It is also important that, where the church bears a cross atop its spire, the cock is placed above the cross—a sign of knowledge. It betrays great ignorance when the cross is set above the cock, piercing its body, as has been the case for some decades on a church tower in Ulm on the Danube.

The plates published here first of all show by what outward signs one can recognize the planet governing the site, and sometimes also its secondary planet. In some cases, even a specific degree of the ecliptic is marked. Indications of certain zodiacal signs are generally given only in a veiled or symbolic form.

SOME SATURN AND SOME JUPITER TOWERS

The towers built by the Germanic stonemasons' lodges are antennas for corresponding planetary waves.

The radiations of the sky and celestial bodies, the fixed stars, the sun and the planets, including the moon, as well as the radiations of the earth, are transformed into matter, form, life force, sensations, will, and spirituality. Every mineral, plant, tree, animal, and human being is, according to its nature, an antenna, receiver, converter, and transmitter. The reception and transmission of certain rays and waves can be amplified for a location by corresponding towers and building forms. What appears to us today as a symbol was once a consciously chosen, magically effective, and beneficial arrangement.

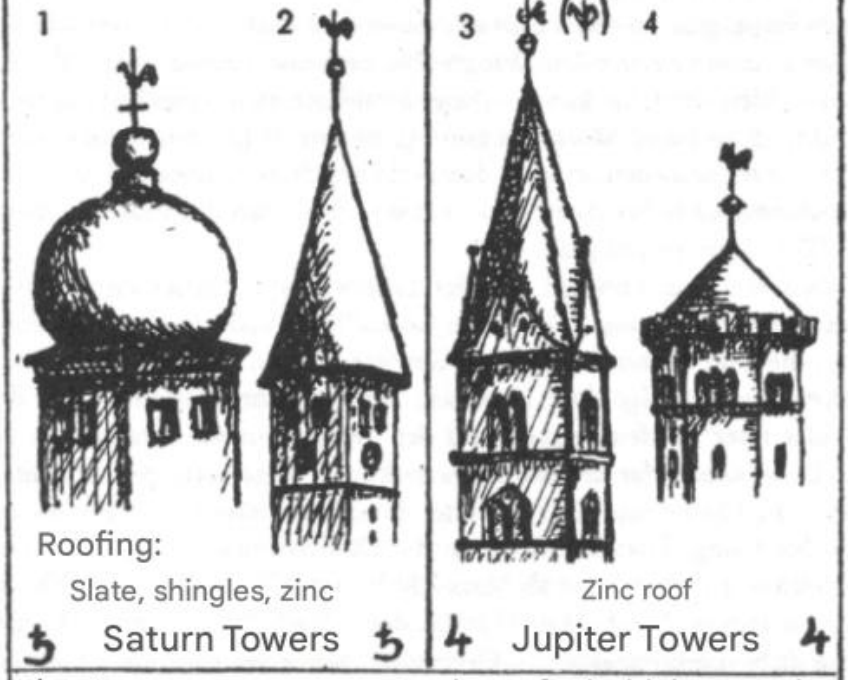
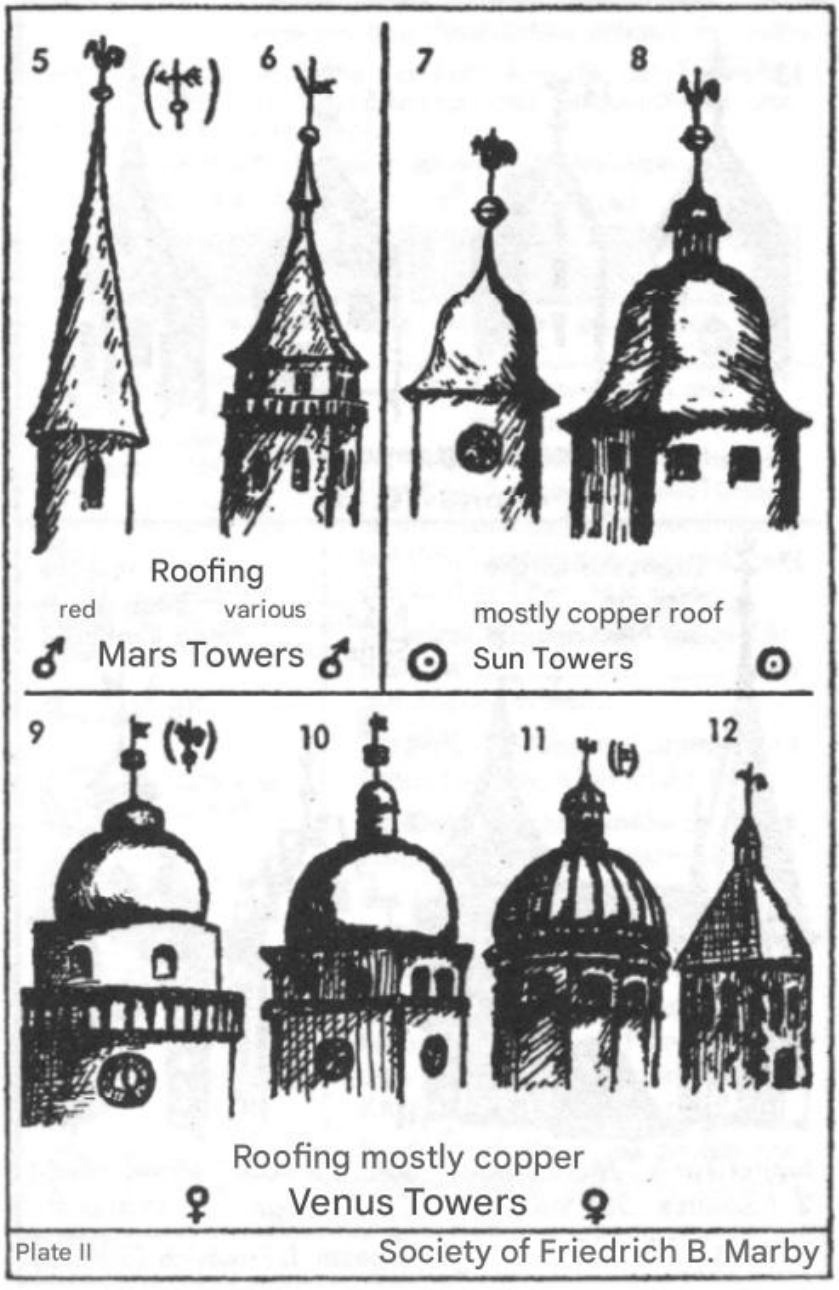


Plate I — Society of Friedrich B. Marby

SOME MARS, SUN, AND VENUS TOWERS



MOON TOWERS AND OTHER TOWERS

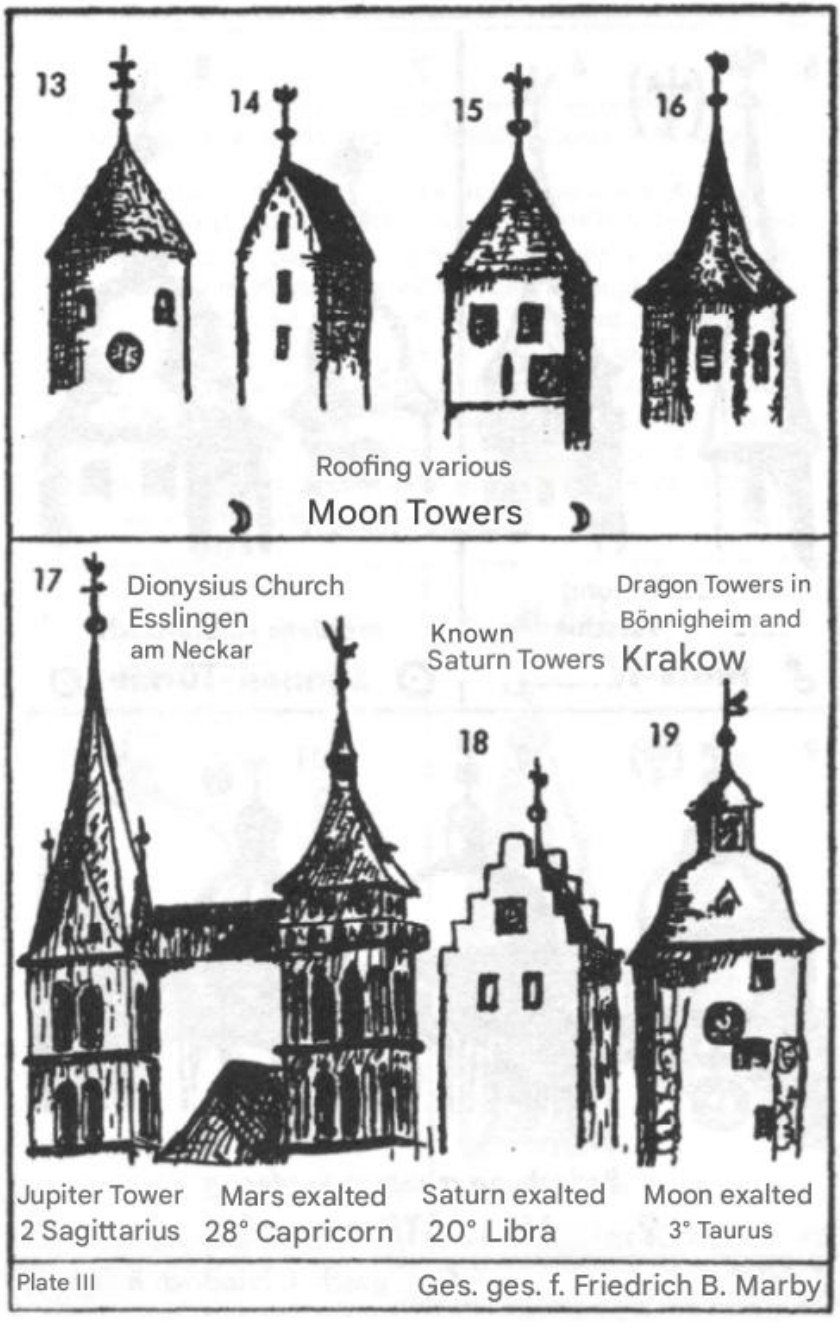


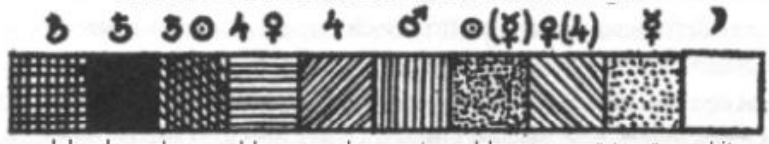
Plate III

Ges. ges. f. Friedrich B. Marby

FURTHER INFORMATION FOR INTERPRETATION

The towers built by the Germanic stonemasons' lodges according to the shape of the tower knobs, the clock faces and their colors, and according to the crowning of the spires

Heraldic colors transferred to black and white



black | brown, blue, purple | red | gold, green, yellow | light yellow | white, silver

Some tower knob shapes | Planetary colors of the clock faces

Black or green

Light blue, green or Purple

Red

Yellow or gold

Bronze

Blue

Light Yellow

White/Silver

Some crowning features on the tower spire

The golden rooster - The High Ancestor (God) as progenitor. On two towers, the rooster is on the north tower; on three towers, usually on the roof turret above the chancel.

The banner, mostly on Venus towers, in a pointed form also on Mars towers.

The arrow, mostly on Jupiter and Mars towers, but not always.

The cross, isosceles or long-armed, often on Saturn towers.

The cross with two crossbars is the Hag-al rune and indicates a higher-order lunar church.

The dragon's head - 3 degrees Taurus. Often also references to the moon, whose ascending node is the dragon's head.

The star as a sphere with points, the "morning star" on Mars towers.

Plate IV

Founded by Friedrich B. Marby

ON THE ILLUSTRATED PLATES I, II, AND III

On Plate I, we find the simplest outlines of Saturn and Jupiter towers. On Plate II follow the outlines of several Mars, Sun, and Venus towers. On Plate III, I publish some Moon towers and several other towers that stand out in their peculiarity—some of which even indicate the exact ecliptic degree of their location.

Besides the form of the towers, the color of the roofing is important. The necessary material for this was often procured from great distances in former times. Likewise, attention should be paid to the tower finial (Turmknauf), in both its shape and color (see Plate IV). Finally, the color of the clock face on the tower is also significant. Brief explanations of these points are provided on Plate IV as well.

Often, within the same town, we will find clock faces of differing colors and towers of varying forms. Frequently, a gate tower (Torturm) is more important than a church tower, for over time, the power of the Church as patron and commissioner came to dominate. In response, the building lodges (Bauhütten), united with the citizens, would place in a gate tower—and the still-initiated among the nobility would in their castle towers or the towers of their chapel—the distinctive symbols of the place, visible to the living and to generations to come.

Many other secrets are still hidden within the old towers from the ignorant; but to the knowing, they give the key by which one may discern the character of the homeland, as well as all regions where Aryan peoples once lived or still live today.

TO PLATE I, FIGURES 1–4

Figure 1: The symbol of Saturn is the round, unadorned sphere, the primal form of all life. The ground plan of such a tower is usually square, sometimes circular. The spire is likewise circular in plan, rarely angular, and always black in color.

Figure 2: Also a Saturn tower, but pointed and often very high. The base is circular or square. Roofing black, sometimes green—if made of tiles—but otherwise of slate. In smaller places, often a shingled roof.

Figure 3: A Jupiter tower, usually tall and covered with zinc sheeting, the base square.

Figure 4: Another Jupiter tower, with a low, round tower body and zinc roofing, often surrounded by a ring wall. Where Jupiter's exaltation (15° Cancer) is relevant, there is usually a bell beneath the golden cock (as on the tower of the

Collegiate Church in Stuttgart—though through ignorance, this has since been roofed in red tiles).

A Jupiter tower once stood also on Lohengrin Castle near Cleves. During its reconstruction, the tower was altered and disfigured into meaninglessness. A high (Mars-type) spire was later added on top. From a postcard sent to me, I see that the tower is no longer covered with zinc! Beautiful Jupiter towers can also be seen at Hohenschwangau Castle. The Lohengrin Castle near Cleves, of course, is also a "Swan Castle."

TO PLATE II, FIGURES 5–8

Figure 5: A very tall, pointed Mars tower with red roofing. Anything exaggeratedly pointed is of Mars! The top of the spire circular or angular in plan.

Figure 6: Also a Mars tower, the roofing red or dark, usually with an open lantern, often with a gallery beneath the cap. The base generally square.

Figure 7: A Sun tower, its outline forming an S—the Sal, Sol, or Sun rune.

Figure 8: A Sun tower with a lantern (between the lower and upper caps), which may be open or closed. The tower's color varies depending on the roofing material. As its crown, it usually bears the golden rooster above the solar finial.

TO PLATE II, FIGURES 9–12

Figure 9: The symbol of Venus is the hemisphere or dome (Leer in East Frisia, Frankfurt am Main, Rome, Weingarten, etc.). Figures 10 and 11 likewise have round domes, usually covered in copper.

Figures 10 and 11: Feature lanterns.

Figure 12: Has a square or polygonal base with a spire, with or without lantern. Type and color of roofing vary. Figure 11 often has a hexagonal or octagonal plan—if with a closed lantern, it indicates the spherical Venus.

TO PLATE III, FIGURES 13–16

Figures 13–16: Moon towers. Figure 13 has a circular base, often with zinc roofing. Figures 14 and 15 are square from base to top, with roofing of tiles or shingles.

Figure 16: Shows the main church tower and water tower in Waiblingen. Its contour suggests the Moon on both left and right sides. The

name of the town arises from terms of opposition, known to have an adverse influence—thus Üblingen, Wiblingen, Waiblingen. The opposition sign = "☍ " is the balance-beam (wippe). A symbolic local pastry, the "Wibele," imitates the opposition sign (= "☍ ") in its shape.

In general, therefore, the Moon's influence predominates. For researchers, this town is very interesting. I cannot go further into it here—perhaps at another time.

ON PLATE III, FIGURE 17

Plate III, Figure 17 shows the twin towers of the Dionysius Church in Esslingen am Neckar. Dionysius is Jupiter. The left tower, the northern one, is the Jupiter tower. Yet the tower's finial indicates Mars. The local "saint" is Katharina, whose day is November 25. At that time, the Sun stands at 2° Sagittarius. The ruler of Sagittarius is Jupiter. The north tower is always the holiest tower. It also bears the rooster. Between the two towers rises the church roof. On the right side stands the Jupiter tower—thus Mars and Jupiter stand opposite each other.

On January 18, the Sun has the same declination, at 2° Sagittarius; but on January 18, it is at 28° Capricorn—at the exaltation of Mars. Hence, the right tower represents Mars's exaltation. Because the finial of the right tower shows Mars's bulb-like form, many tower finials in Esslingen am Neckar are onion-shaped. Since the onion is a Mars-growth, people in the area call the "Esslinger Onion."

Even today, these two towers of Esslingen reflect this double influence. Much could still be added about them, but I will return to that later.

ON PLATE III, FIGURE 18

Plate III, Figure 18: A Saturn tower of a special kind, namely Saturn in its exaltation at 20° Libra. The tower finial is, of course, a round sphere, and the clock faces are black with black inner rings. We find this tower form frequently.

Anyone familiar with these Saturn towers knows the towers and gables of Meersburg on Lake Constance. Who ever realized what those towers and gables were meant to say? Go there and see: everywhere, you will see black clock faces. On one, the Saturn symbol is even drawn.

If you go up the path to the castle, you will see on the right a fountain with a bear standing upright upon it. That sign is correct, for the bear is Saturn's animal. It proclaims the Saturn castle. Then you will see the stepped gables (Stufengiebel)—everywhere. A Saturn castle aligned exactly to the earth's radiation at 20° Libra.

A little to the side, in the Trachten region, you will find the square neckline of women's dresses, representing the sign of Libra, which also bears the colors black and brown. Recall the square-necked dresses in Die Meistersinger von Nürnberg and the cross-formed group in Hans Sachs's play.

What in Hans Sachs's work is represented by the rectangular neckline of the female character—the Schafferin (Saturn's woman)—is in the towers and gables of the Saturn type the sequence of square steps rising upward. The Staufer castles in Italy show similar stepped gables, but they take the shape of crescent horns, because the moon-city Waiblingen was their seat.

ON PLATE III, FIGURE 19

Plate III, Figure 19: The gate tower of Bönnigheim—a Dragon Tower. It shows 3° Taurus, the exaltation of the Moon. The weather vane bears a dragon's head. The ground plan is square. The tower shows red-white colors, like the city's coat of arms.

At the now-ruined town hall were once depicted two Moons back to back and the Hagal rune within the so-called Mainz wheel.

In Dachau concentration camp, I once spoke with a fellow prisoner who told me he was from Krakau. I asked, "How far is the Dragon Hill from Krakau?" He was astonished: "You've been in Krakau, otherwise you wouldn't know of the Dragon Hill!"

I told him what follows: "The Krake is the dragon, and Krakau means Dragon Meadow. Therefore, there must be a Dragon Hill there—and indeed there is."

Later, at the Stuttgart state theater, I watched the operetta Der Bettelstudent and saw that the decoration showed Krakau's towers and city gates—exactly as in Bönnigheim. And there, at the end, they danced the Dragon Dance, the "Krakowiak."

Such things exist, and when one recognizes them, one rejoices that at least in medieval Germanic building something of the old right proportion and meaning still survived.

Anyone who, using the preceding explanations, reflects upon the towers of a place, will recognize from them its type and planetary nature.

When one hears or reads the name of a town, one can also know what its towers look like. For example, the city of Venice is of Venus nature, and its towers and domes necessarily have the forms found in Plate II, Figures 9–12.

Hence the form of the famous St. Mark's tower corresponds to Figure 12. The same shape can also be seen in the town-hall tower of Copenhagen.

Thus, when we travel through the world, more consciously perceiving our environment, we hold in our hands the key to every place and land. We know why we are drawn to certain places, why we wander or dwell there.

On Modern Opinions About Building Styles

A few words on today's general, yet seldom understood, views about architectural styles:

We know that the round-arched style belongs to Venus. When a building shows no other distinguishing marks but has a spherical or domed roof, it is a Saturn building.

The pointed-arch style, wrongly called "Gothic," is a blend of Saturn and Jupiter forms. There are volumes of "scientific" essays on "early Gothic," "high Gothic," and "late Gothic" styles. The true connoisseur smiles, for he knows the secret, while the layman wonders—and the people remain uninformed.

How far the degeneration has gone can be seen in the "Spital" or "factory" style and the "modern robot" (Fröner) style.

The "witch" and "sorcerer" burnings deliberately exterminated the sensitives and the knowing people of Germany and Europe. What survived perished in the Thirty Years' War. The Germanic builders who alone possessed the true measure—which even the Roman popes judged rightly—lost their masters and apprentices, and thus perished the art of symbolic, magical construction.

By the 14th century, the so-called Renaissance (rebirth) style arose, superficially adopting old rules from the still-living masters but without understanding their meaning. These rules were gradually forgotten. Thus began the decline of true art, which had once been natural, symbolic, and magically effective.

All else since then is no longer art, but merely game or product of a materialistic mind. The modern "experts" in architecture and style know nothing of the true meaning or spiritual content of the buildings they analyze.

They dare not admit that church buildings are astrological temples, constructed according to the radiations of the heavens and the earth.

Yet these sacred structures still speak clearly, and they will continue to speak so long as the people resist their “renovation” and desecration. Many still feel this power. They love their old churches and towers, sensing something beyond time and space that unites with them and radiates from them.

The Task of Our Own People

Henceforth, let us wander through our homeland with open eyes, seeing and understanding the language of our towers and signs.

While a mass-produced humanity threatens to overgrow all individuality, those who comprehend these symbols will keep alive the living seed—the true leaven—that allows authentic homeland and culture to flourish again, first in each place, and then throughout the land.

Friedrich Bernhard Marby